

Gifts To Religion Rise In '73

NEW YORK (RNS) — Americans gave more money to religion in 1973 than ever before — \$10 billion and 90 million — or \$650 million more than the \$9.44 billion given the year before, according to the 1974 Annual Report of Giving USA.

However, religion again received a decreasing share of the philanthropic total. Religious giving slipped from 49.4 per cent of the total in 1964 to 41.4 per cent of the total in 1973. Total giving in 1973 reached a record \$24.5 billion, an increase of \$2 billion.

Giving to religious also showed the smallest percentage gain in all categories of giving (6.9 per cent increase).

Health & Hospitals, the second largest recipient of the philanthropic dollar, received \$3.98 billion, which represents 16.2 per cent of the total, and an 8.2 per cent increase in giving.

Education, the third largest recipient, received \$3.92 billion in 1973 — an increase of 8.2 per cent, representing 16 per cent of total giving.

For the purpose of its report, Giving USA includes in the "religious giving" category direct donations to Catholic, Protestant, Orthodox or other Churches and Jewish synagogues. It does not include direct giving to religiously-sponsored organizations such as schools or hospitals.

The analysis on religious giving is (Continued On Page 2)

Archer On Church-State: No Longer 'Catholic Issue'

WASHINGTON, D. C. (RNS) — Dr. Glenn L. Archer, executive director of the American Union for Separation of Church and State, says the biggest change in the church-state situation in the past 25 years is that "the issue is no longer a Roman Catholic issue."

He discussed various aspects of the organization's work, and his own beliefs on church-state separation, in an interview in the May 10 issue of Christianity Today, the evangelical fortnightly published here.

The Free Methodist layman, who is retiring this year, assumed his post with Americans United shortly after it was founded in 1948. Asked about the biggest change in the church-state situation "since you began your campaign," Dr. Archer replied:

"Probably that the issue is no longer a Roman Catholic issue. Opposition to our position has grown among Protestants. Some Protestant college presidents are being tempted by the easy tax dollar. In the early days it was possible to line up nearly all the Jewish, Protestant, and secular communities behind church-state separation. Now Protestant groups are less unanimous in their support."

Describing some of the reasons he opposes the use of tax money to support church-related schools, Dr. Archer said that "for one thing, church schools change off the worse when taxes and government enroll. God walks out as Mammon comes in."

Federal subsidies demand a dilution of the religious teaching to satisfy the common demand. Tax money secularizes church institutions because along with the public money come secular guidelines to manage and control the church institutions."

(Continued On Page 2)

Eighteen Baptist Singing Churchmen Witnessing In South America

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Cooper Proposes Half-Billion Dollar Challenge To Laymen

By Adon Taft

MIAMI, Fla. (BP) — A half-billion dollar program that would involve more than 1,000 of the nation's top business and professional people and double mission efforts at home and abroad was proposed in an interview here by Owen Cooper, president of the Southern Baptist Convention.

Cooper, a recently retired Mississippi industrialist and banker, offered the proposal as a means of offsetting what he considers to be the greatest fault of the church — the failure to present a real challenge to laymen.

"We need to challenge men in an area commensurate with their talent," said Cooper, who will step down in June after two one-year terms as SBC president. "Ushering is important, but it's no challenge for a man who runs a million dollar business to county a \$200 offering."

"I would like to see the world divided into about 100 areas and a com-

mittee of 100 interested businessmen organized for each area and ask them: 'How can you help us double the mission work there?'" he said.

"Or take 100 square blocks of Chicago and assign a committee of 100 and ask them to tell us how we can be in mission there," suggested the one-time farm boy who now is vice president of the Baptist World Alliance and president of the Pan American Union of Baptist Men.

With such a challenge to their talents, business and professional men not only would come up with methods

and programs, but would fund them because it would be something specific and they would be in on the decision-making process, Cooper said.

The half-billion dollar figure is only one-third of what Baptists gave, comparatively, for a big missions push in the 1919-24 era, pointed out the man who is chairman of the board of Mississippi Action for Progress, a self-help program for minority businesses.

The only opportunity for laymen to serve at the denominational level at present is on boards and commissions of the convention, he said. Therefore only 350 of the denomination's three million laymen are being utilized in developing and implementing Baptist mission and evangelism strategy.

"Laymen want a piece of the action, and a voice in it," he said.

And it's not just the business and professional leaders among the laymen whose talents are untapped by the church, Cooper lamented.

"Some 80,000 Southern Baptists will reach retirement age this year," he noted. "Many of them could make three years of their time available to the church at no charge. If we were really serious, we would go after them like we were electing a president or selling Florida citrus."

In addition, he said, there will be 10,000 students graduating from Southern Baptist colleges in June and another 30,000 Baptists graduating from state colleges "and we don't have a placement agency that knows what

(Continued On Page 3)

"Mississippi Baptist Singing Churchmen," eighteen strong, left Jackson's Thompson Field Monday morning, May 6 just before taking off from Thompson Field. From left: Ernie Collins, Mississippi State; Alvin Moore, Philadelphia; James Young, Laurel; Lloyd Mims, Collins; J. T. Hannaford, Moss Point; Alan Celoria, Hattiesburg; Ron Rainer, Waynesboro

Perry Robinson, Columbus; Ralph Thomason, Holly Springs; Dean Hunter, Pearl; Truitt Roberts, Starkville; John McNair, New Orleans Seminary; Bill Sellers, Jackson; Dan C. Hall, Jackson; Aubrey Gaskins, Tupelo; Jimmy Bilbo, Meadville; Graham Smith, Pascagoula; James Hayes, Hattiesburg.

Dan C. Hall, of Jackson, director of the Church Music Department of the Mississippi Baptist Convention Board, sponsor of the tour, is director of the Singing Churchmen. He said the group would return May 17.

Mr. Hall said that the invitation for the project had come from both the Foreign Mission Board of the Southern Baptist Convention and the Missions Committee of the Baptist Convention.

He said the group would sing in churches, concert halls and on radio and television.

He added that Baptist missionaries in South America have indicated that the people there would be responsive to the singing of the group and that many opportunities to witness through

music would be available.

The group has prepared a variety of songs, with about one-third of the texts to be in Spanish and Portuguese. Plans call also for soloists and several instruments.

The Singing Churchmen is a group of singers composed mostly of ministers of music of Mississippi Baptist churches.

James Hayes, minister of music of First Church, Hattiesburg, is assistant director, with Graham Smith, minister of music, First Church, Pascagoula, president.

One of the purposes of the tour, according to Mr. Hall, "is to utilize music in proclaiming the gospel of Jesus Christ to thousands of people in South America."

Soon after returning the group will make a record album of much of the tour music.

Those on the tour, in addition to Mr. Hall, are:

Dean Hunter, Pearl; Alan Celoria, (Continued On Page 3)

'73 Lottie Moon Offering Totals Over \$22 Million

RICHMOND (BP) — The final total for the 1973 Lottie Moon Christmas Offering for foreign missions has exceeded \$22 million according to Southern Baptist Foreign Mission Board officials here.

The record \$22,232,757 received represented an increase of \$2,567,785 or more than 13 per cent over the 1972 total.

The 1973 goal was \$20 million. The offering has doubled in the last 10 years when, 1963, about \$11 million was given. The first Lottie Moon Offering, collected in 1888, totaled \$3,315.

The Lottie Moon Offering is sponsored annually by the Woman's Missionary Union (WMU) in connection with the Week of Prayer for Foreign Missions in Southern Baptist churches across the nation. Monies received

after April 30 are included in the following year's offering.

"We are greatly encouraged by the remarkable total of the Lottie Moon Christmas Offering said Baker J. Cauthen, executive secretary. "We thank God for the devoted service of Woman's Missionary Union and all others who worked and prayed to make it a success."

"This offering," he continued, "will supplement gifts through the Cooperative Program and enable twice as much work to be done on mission fields."

Southern Baptist foreign mission efforts are supported financially by two major channels of giving, the Lottie Moon Offering and the Southern Baptist Cooperative Program unified budget plan. Each of these channels accounts for about half of the board's total operating budget.

(Continued On Page 2)

Radio-TV Observance Set Sunday, May 19



Powerline Listener—Cindy Harris, the daughter of Rev. and Mrs. Reed Harris of Fort Worth, a high school senior, is one of the thousands of teenagers who listen to "Powerline" on 749 radio stations across the country. The combination of top 40 music, plus a strong Christian message and a frank discussion of teenage problems make "Powerline" a meaningful ministry of the Southern Baptist Radio and Television Commission. Pray for the Commission's work when your church observes Baptist Radio and Television Sunday May 19.—Radio-TV Commission Photo by Rachel Colvin

FORT WORTH, Tex. — Facts and figures can quickly add up to an impressive total but the story of success is best told in the changed lives of people.

And a letter to the Southern Baptist Radio and Television Commission from a Missouri businessman told it all.

He detailed how one of the pamphlets, "You Can Become A Christian," (which the Commission automatically sends to every listener who writes about any Baptist-produced program) had changed the life of an 18-year-old young man who had been drinking for the past several years and had recently run away from home.

"I talked to him on Saturday afternoon and told him to go to church on Sunday, give his life to Christ, and be baptized," the businessman wrote. "I gave him your pamphlet. On Monday he stopped me on the street and, with tears in his eyes, told me that he had read it and that he had become a Christian the day before and been baptized that very day."

"Please send me at least 100 of those 'You Can Become A Christian' folders. I'm a real estate agent and an insurance agent and I want to pass

(Continued On Page 2)

Independents Are Challenge To SBC To Inform People

By Walker Knight

RICHMOND (BP) — Independent Baptists who attack the structures and orthodoxy of Southern Baptists challenge the denomination to respond by keeping people informed.

This was the consensus of a Baptist dialogue here which looked at the history of such groups, heard participants from an independent Baptist church and studied where the independents

(Continued On Page 3)

Graham Dismisses Retirement 'Talk'

LOUISVILLE (BP) — Evangelist Billy Graham dismissed speculation that he will deemphasize his preaching and retire to a life of lecturing and writing.

The 55-year-old evangelist told a crowd of 2,000 people at Southern Baptist Theological Seminary that he plans to continue and intensify his preaching.

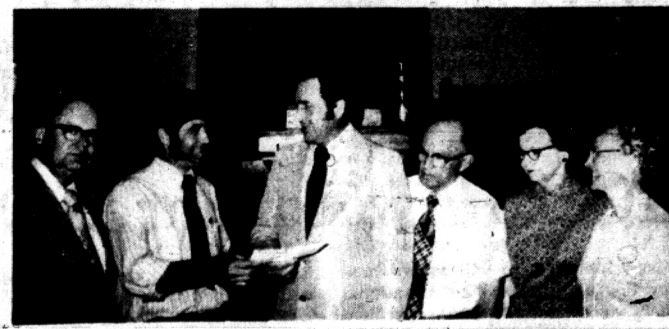
"There have been reports that we're going back to Los Angeles, where we started 25 years ago, to announce our retirement," Graham said. "That isn't true. Today, I announce an intensification of my (preaching) ministry." The Graham team will conduct a crusade in Los Angeles in September 1974.

In a chapel address at the seminary, Graham, a Southern Baptist, called on students to enter the preaching ministry. "If you want to go into a field that is wide open, be a preacher," he said.

During a press conference, Graham was asked about his relationship with President Nixon and his beliefs about amnesty.

"I have not seen the President since January, and I talk to him less because he is a very busy man," he said. "We should wait and hear all

(Continued On Page 2)



"Pastor, Appreciation Day" at First Church, Mt. Olive is highlighted by Dwight Carr, (second from left) handing an envelope containing a gift certificate to the pastor, Rev. Foy Killingsworth. At left is Marvin Graham and the others, from left, are: Frank Jones, Mrs. Leola McKinnis, Mrs. Martha Powell.

'First' Associational 'Pastor Appreciation Day' Is Held

Associational-sponsored "Pastor Appreciation Day" was observed by Covington and Jeff Davis associations Sunday, April 21.

Rev. L. B. Atchison is superintendent of missions for both associations and reports that 24 of the 32 churches in the two associations participated.

This is believed to be the first association-sponsored Pastor Appreciation Day in the history of the State Convention.

Mr. Atchison said "this special day was observed by the churches to honor their pastors and families in sincere appreciation for their leadership under God."

The participating churches reported many "moving experiences"

(Continued On Page 3)



These photos above show typical scenes from Royal Ambassador camps the past few years. In first photo Rev. Stanley Stamps, missionary to Ecuador, is seen telling the boys about the needs in his country and showing them



several objects from the country. In second photo a group of campers is seen on a nature hike. In third photo Rev. Garland Eaves, state pastor



serving as counselor, is seen working out an obstacle course with maps and compass.

Royal Ambassador Camps Announced

(Continued From Page 1)
conducted at Paul B. Johnson State Park, Hattiesburg, on these dates: July 29 - Aug. 2, Aug. 5-9, Aug. 12-16.
Paul Harrell, associate in the Brotherhood Department, who will direct the camps, said that "the program is designed to meet the spiritual, physical, educational, and social needs of

all boys 9-17 years of age.
"Thus, the objective of the program will provide for participation in crafts, hikes, nature study, archery, boating, swimming, mission study, and worship experiences."
A capable staff composed of pastors, educational directors, laymen, and college students will be guiding

the experiences of the boys.
Each camp is open for boys 9-17 years of age. Two age groupings will be made during each camp. These groups will correspond with the two programs for Royal Ambassadors, as follows: Crusaders - (9-11), Pioneers - (12-17).
Preregistration will be necessary

this year. Preferably the R.A. Leader, counselor, Brotherhood Director, president or pastor should be the one to preregister the boys on R. A. camp forms. Forms have been mailed to church leaders and are available from the Brotherhood Department.
Total cost of camp for one boy is \$25.00.



New Foreign Mission Board Officers

Elected as new officers of the Foreign Mission Board at the board's April meeting in Little Rock, Ark., were (l to r) W. O. Yaught Jr. of Little Rock, Ark., president; Robert B. Bass of Richmond, Va., first vice-president; E. H. Westmoreland of Houston, Tex., second vice-president; Mrs. Thomas C. Womble Jr. of Clemmons, N. C., recording secretary; and Elizabeth Minshew of Richmond, assistant recording secretary.

Radio-TV Observance Set Sunday, May 19

(Continued From Page 1)
them out in my office and enclose them in my business mail as a witness for Christ."
Baptists, who will observe May 19 as Baptist Radio and Television Sunday, have long endorsed the work of the Radio and Television Commission through their Cooperative Program support of the agency.

"The May 19 observance is designed to make individual Christians more aware of the work of the Radio-TV Commission," said Dr. Paul M. Stevens, president of the Commission.

Thousands of bulletin inserts about the work of the Radio-TV Commission will contain information that will cause many average churchgoers to respond, like the people in the television ad, with "I didn't know that."
"What they didn't know is that, because of their gifts to the Cooperative Program, they are radio and television producers themselves."

For, since its beginning in 1938, the Southern Baptist Radio and Television Commission has mushroomed into the world's largest producer of religious programming for broadcasting on public service radio and television time.

Radio-TV Commission programs are heard in 40 countries, in 14 different languages, giving Baptists a voice in many countries where missionaries are barred from serving.

In the United States, more than 3,600 stations weekly air Commission programs to an estimated listening audience of 100 million.

"Broadcasters across the nation have accepted our programming so well that in 1973 the Radio-TV Commission was given more than \$84 million worth of public service broadcast time from local stations and the national networks," said Dr. Stevens.

"Many broadcasters have praised our variety of Bible-oriented religious programs and told us they were so professionally prepared and marketed that a large number of smaller radio and television stations consider the Commission their unofficial 'religious department'."

Part of the Radio and Television Commission's secret of success is that its programming offers something for nearly everyone.

"The lonely, the shut-in, and those in prison hear 'The Baptist Hour,' a preaching program featuring Dr. Herschel H. Hobbs on more than 392 radio stations across the country," said Dr. Stevens.

"For young people, we have 'Powerline,' featuring top 40 music with Christian messages and solutions to problems, heard on 766 stations. 'Country Crossroads,' which appeals to people who like country music, has that and a Christian message on 537 stations, while 'MasterControl,' for young sophisticates, is on 634 stations."

"The Commission's newest radio program is 'SoulSearcherS,' for black Christians and, still being test marketed, it is heard on 39 stations. 'NightSongs' features the voices of 'The Centurymen' on 32 stations."

Baptists are represented on television by JOT, a cartoon for children, and by "The Human Dimension," which deals with current problems facing today's society. Numerous religious specials produced by the Radio and Television Commission in cooperation with ABC, CBS and NBC, are shown regularly on the networks.

"But the things we have accomplished in the past are just prologue to what the future holds in proclaiming Christ on the airwaves," said Dr. Stevens.

"The world's population is nearly 4 billion and it will double in the next 25 years. That means that opportunities to proclaim the gospel must continue to be met and that the needs of the Radio-TV Commission as outlined on Baptist Radio and Television Commission Sunday this May 19 will continue to grow."

"Baptists are being asked to undergird the work of the Radio-TV Commission in five ways," Dr. Stevens said. "The Commission is asking Baptists to undergird the entire staff with prayer, listen to Commission programs, write or call stations and thank them for broadcasting our programs, share your own prayer requests and suggestions with us, and support us financially through your gifts to the Cooperative Program as God makes it possible for you to do so."

Bolivar Boy Wants To Surprise His Mother

A small boy in the Mississippi Delta last week paid the Baptist Record a large compliment by assuming that the paper would help to bring true the dearest wish of his heart. Too, he set an example for many in showing love and thoughtfulness for his mother. He wrote this letter:

I am writing this letter in hopes you can help my mother to go home for a visit to England. It's been nearly ten years since she saw her family. Next Sunday is Mother's Day and I wish she could go home then, but I know it's impossible. Anyway, she is saving up \$ & H green stamps and since it will take around 200 more (books?), I thought if you could put my letter in your paper many of the readers may help out. My mom, brothers and I attend Interstate Baptist Church in Bolivar County. I would be very grateful for any help the readers may give. I am ten years old and would like to surprise my mother. Maybe I can give her the trip home for next Mother's Day. Please send any donations to my mom. Thank you. Butch Richardson, Rt. 1, Box 273, Shaw, MS 38773.

Graham Dismisses . . .

(Continued From Page 1)
the evidence before we make a judgment."

Graham said he was concerned about the moral climate in America. Although he said he would not give "blanket" amnesty, Graham said he believes Americans should treat the amnesty question in the biblical spirit of forgiveness.

Graham visited the seminary to inspect the Billy Graham Evangelism Center, housed in two rooms at the James P. Boyce Library and sponsor of student ministries, research facilities and an evangelism professor.

The only center of its kind, it was created in 1960 as a depository for materials on the Billy Graham ministry and for evangelism materials generally.

Before coming to Louisville, where he said he may conduct "an extended meeting" in 1976, Graham spent a month in Switzerland preparing for the Congress on World Evangelization scheduled in Lausanne in July.

He told his seminary audience he believes this generation is capable of reaching the world with the gospel in this generation. He said the current generation is the first to have the necessary resources to carry the gospel to the whole world.

I would rather be adorned by beauty of character than by jewels. Jewels are the gift of fortune, while character comes from within.

—Plautus.

Gifts To Religion

(Continued From Page 1)
part of Giving USA's compilation of facts and trends on American philanthropy for the year 1973. Giving USA is a publication of the American Association of Fund-Raising Counsel, Inc. (AAFRC).

The AAFRC report showed signs of increasing income in the nation's major Protestant churches and in the Catholic Church.

"In the Catholic Church, there is an increasing emphasis being given to the concept of percentage giving," the report said. "For those who designate a specific per cent of their income for the Church, contributions increase as income increases."

Giving USA said increases in Catholic giving was evident in some diocesan financial reports and in the annual diocesan development fund survey of the National Catholic Stewardship Council.

Referring to figures released in the 1974 Yearbook of American and Canadian Churches published by the National Council of Churches, the report found that total contributions to the nation's major Protestant churches rose in 1973 — the last year for which figures are available.

The 1972 total for 39 denominations was \$4.616 billion — an increase of \$229 million or 5.2 per cent more than the previous year total reported for 42 denominations, Giving USA said.

In addition to religion, health and hospitals, and education, other 1973 recipients are: social welfare, \$1.76 billion (9.3 per cent increase), 7.2 per cent of total giving; arts and humanities \$1.2 billion, and civic and public \$600 million (16.9 per cent increase), 7.3 per cent of total; "other" \$2.98 billion (10.8 per cent increase), 12.2 per cent of total.

Individuals gave \$18.16 billion, an increase of 9.4 per cent, representing 74 per cent of the total 1973 giving. Bequests totaled \$3.06 billion, a 12.1 per cent increase, 13.5 per cent of total giving. Foundations gave \$2.36 billion, no change from the year before, 9.6 per cent of the total. Corporations gave \$850 million, 13.1 per cent increase, representing 3.9 per cent of total 1973 giving.

Based on figures in Internal Revenue Service itemized tax returns, the average philanthropic gift to taxpayers who "itemized" deductions rose from \$20 in 1960 to \$400 in 1972.

Archer On Church-State

(Continued From Page 1)

On the issue of dual enrollment, the Americans' United executive said: "We have found that dual enrollment creates administrative problems which lead to religious rivalry and jealousies and harmful entanglements. I have never known a dual enrollment to work smoothly."

Dr. Archer related that when he served on the Kansas Board of Education, "we had problems in this area. We were constantly besieged by Roman Catholic leaders who thought that the public school people were

discriminating against them and by public school administrators who thought the Roman Catholics were trying to get all the choice periods of the day."

He declared that "Americans United has never been opposed to parochial schools. We will fight for the right of any church to establish its own schools as long as the Church and the parents who use these schools pay for them without tax results. I myself spent eight years in a parochial high school and a church-related college."

'73 Lottie Moon Offering

(Continued From Page 1)

"Historically, these two channels of mission support seem to grow together," said Jesse C. Fletcher, director of the board's mission support division. He pointed out that the Lottie Moon Offering increase of 13 per cent became predictable a few weeks ago when it was learned that the Cooperative Program increased by 15.15 per cent from Oct. 1, 1973, through Feb.

28, 1974.
"With Cooperative Program gifts exceeding \$100 million now," Fletcher continued, "and the dramatic Lottie Moon Offering results, it is obvious Southern Baptists' missionary commitment is healthy."

The 1974 Lottie Moon Christmas Offering goal has been set at \$23 million by the Woman's Missionary Union.

MC To Award Three Doctorates At May 19 Commencement Exercises

Mississippi College will award honorary degrees to two denominational leaders and a lady who has excelled as an author, historian and community leader during commencement exercises scheduled for the City Auditorium in Jackson on Sunday, May 19, at 3 p.m.

Receiving honorary doctorate degrees will be Dr. Earl Kelly, executive secretary - treasurer of the Mississippi Baptist Convention; Mrs. Nannie Pitts McLemore of Clinton, community leader and former first lady of Mississippi College; and Rev. Perry A. Michel, pastor of First Baptist Church of Brookhaven.

Dr. Kelly and Rev. Michel will receive the doctor of divinity degree while Mrs. McLemore will have the doctor of letters degree bestowed.

They will receive their citations along with one of the largest graduating classes in the history of the college. There are 473 graduates in the class, including 200 who will receive the bachelor's degree and 113 who will be awarded the master's degree.

In addition to receiving an honorary degree, Dr. Kelly will also serve as commencement speaker. Dr. Lew

Nobles, president of the college, will present the degrees, assisted by Dr. Charles E. Martin, vice-president for academic affairs.

A native of Ecru, Dr. Kelly received his education at Ecru High School, Sunflower Junior College, Mississippi College, and Southern Seminary, from which he holds three degrees.

Prior to becoming executive secretary - treasurer of the Mississippi Baptist Convention Board this past year, Dr. Kelly pastored churches in Jackson, Holly Springs and Tupelo, plus Greensburg, Ind. He accepted his present position following six years as pastor of the Ridgecrest Church in Jackson.

Dr. Kelly served two terms on the Executive Committee of the Mississippi Baptist Convention Board and was president of the Mississippi Baptist Convention during 1965 - 66. He is a past member of the Mississippi Baptist Education Commission and the Board of Trustees of Southeastern Seminary in Wake Forest, N.C.

Dr. Kelly is the author of the book, James: A Primer for Christian Living, and has been contributor to Southern Baptist Encyclopedia and A History of Mississippi Baptists edited

by Dr. R. A. McLemore.

Mrs. McLemore is a native of Madison County, Ala., and received her bachelor of arts degree from Athens College, Athens, Ala., and the master of arts degree from Peabody College for teachers. She taught in high schools and colleges in Alabama and Mississippi before devoting her life to her family, community work, research and writing in the field of Southern history.

Mrs. McLemore has co-authored with her husband a textbook used in the grammar schools of Mississippi for about thirty years, entitled The Mississippi Story. They also prepared an Outline of Mississippi History to be used by college students in studying state history.

Mrs. McLemore has written articles published in the Journal of the Mississippi Historical Society, the article on Mississippi for the 1967 edition of the Encyclopedia Britannica, and one chapter in the two-volume History of Mississippi, published in 1973.

She has been an active member of the Mississippi Historical Society since its reactivation and has served on the Board of Directors and was

president during 1973 - 74.

As the wife of a college professor and administrator, Mrs. McLemore has made contributions to the cultural, social and religious life of each college campus and community where they have lived.

She has been active in the American Association for University Women for 35 years and is a past-president of the Mississippi Division. She has worked on the YWCA Board, the Public Library Board and is a past-president of Clinton Beautiful, Inc. She was one of 18 women in Mississippi chosen as Beautiful Activists in 1973, given for her volunteer community work.

Mrs. McLemore was voted Alumnae of the 22nd Y. W. Y. College in 1971. She is listed in Who's Who Among American Women and Who's Who in the South and Southwest. She is an active member of the First Baptist Church of Clinton.

Mr. Michel is a native of Miami, Fla., but received his education at Mississippi College and Southwestern Seminary.

Pastor of First Baptist Church in Brookhaven since 1969, he served in

the same capacity at First Church, Corinth for five years prior to that time. He has also served in various capacities at First Baptist Church in Charleston and Meridian, First Church of Cedartown, Ga., and the Rosen Heights Church of Fort Worth, Texas.

He is an approved Sunday School and Training Union worker for the Mississippi Baptist Convention and the Baptist Sunday School Board in Nashville, Tenn. He has served on the Allocation Committee, the Education Commission and was active in the B.E.S.T. study of the convention.

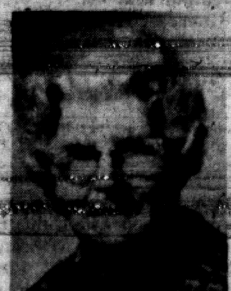
He has served as a faculty member at Ridgecrest Assembly and Gulfshore and on the Board of Trustees of Blue Mountain College.

He has held numerous revivals, enlargement campaigns, and other meetings in Mississippi, Texas, Arizona, Wyoming, Montana, Oklahoma, Alabama, Florida, and Georgia. He has led the Brookhaven church through a substantial building program, with the congregation now occupying their beautiful new sanctuary.

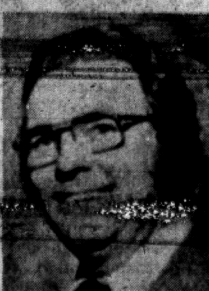
He currently has two sons at Mississippi College and another studying at Southwestern Seminary.



Kelly



McLemore



Michel

Church Groups Defeat Gambling In A Referendum In Texas

DALLAS (RNS) — For the third time in 12 years, opposition from church groups, predominantly Southern Baptist, has led to the defeat of a parimutuel gambling proposal in a Texas referendum.

In the wake of the 53% rejection of the proposal by the state's voters, the church groups are now concentrating on efforts to insure that parimutuel gambling and lotteries will be prohibited by the new state constitution, which is now being drafted.

Southern Baptists in Texas, under the leadership of the Christian Life Commission of the Baptist General Convention of Texas, were in the forefront of the anti-gambling drive.

Other opposition came from United Methodists, including that denomination's four bishops in Texas, three groups of black Baptists, Church Women United, and the Churches of Christ.

A report in the Houston Chronicle estimated that supporters of parimutuel gambling spent some \$500,000 to publicize their cause.

Churches generally used their established organs of communication, such as local church bulletins and weekly newsletters, to encourage

anti-gambling votes in the referendum.

John J. Hurt, editor of the Baptist Standard, weekly newsmagazine of the Southern Baptists in Texas, said in one editorial that he would oppose the entire Texas constitution if it lacks anti-gambling safeguards "which are essential to a decent society."

He declared: "We will not be satisfied with anything less than a clear prohibition. We want lotteries banned and that means all lotteries. We also want parimutuel gambling prohibited now and forever."

The referendum, which was taken during the Republican and Democratic primaries (May 4), was non-binding and thus has no force of law.

But Mr. Strickland of the Christian Life Commission said that "the vote and the consistent failure of gambling proposals at the polls should serve as a definite indication to legislators that the people of Texas do not want gambling."

Legalized gambling was tried in Texas from 1933 to 1937 and was repealed after strong opposition arose from the business and religious communities.

BWA Youth Event Serves World Peace, SBC President Says

PORTLAND, Ore. (BP) — The gathering of 8,000-10,000 young people for the 8th Baptist Youth World Conference here, July 31-Aug. 4, 1974, will serve the interests of Christian progress, world fellowship and peace, the president of the Southern Baptist Convention (SBA) said.

Owen Cooper, a layman from Yazoo City, Miss., and president of the 12.3 million member SBC, said, "It's a great thing that each generation of Baptist young people have an opportunity to fellowship with other Baptist youth throughout the world." The Baptist World Alliance - sponsored event is open to young people ages 16-25 and their leaders.

"I feel this gives them a knowledge, understanding and appreciation of the problems, attitudes and ideas of other people that can be helpful."

Cooper continued, "As Christians, we are all world citizens; if we are going to function as Christians, we need to know the other people and

their problems. And they need to know ours."

No nation has a "monopoly on how to perform as Christians," Cooper said. "Sometimes we think we do, but that isn't true."

The SBC president said four of his five children had attended at least one of the previous Baptist Youth World Conferences.

Cooper said he would "commend any pastor and church to make it possible for some of their young people to make plans to be in Portland and to participate in the Baptist Youth World Conference."

"The young person will come back with a broader Christian concept, more understanding of people from different lands and a better appreciation of our complex foreign problems which arise," he said.

The youth conference was first held in Prague, Czechoslovakia, in 1931. This will be the first time it has been held in the United States.

Baptists Moving To Detente With Glossolalia Groups

By Walker Knight

RICHMOND (BP) — Southern Baptists and other large Christian denominations are moving toward detente with members who practice speaking in tongues (glossolalia) a Baptist educator said at a conference here.

Watson Mills, a professor of Averett College, a Baptist school in Danville, Va., and a non-participating authority on the charismatic movement, said no major denomination today is without a tongues-speaking cell, and with the spread of the movement and more knowledge coming from extensive studies, the practice is viewed as less bizarre and not as a pathological illness.

"As the movement has enlarged, the participants have become less confronting than previously," he said. "We are moving toward a detente, an era of good will. Those writing are less defensive and less dogmatic on both sides."

Mills' observations were underscored by the small group of invited participants at the dialogue, which also discussed the independent Baptist movement in relationship to Southern Baptists. About 35 pastors, superintendents of missions of associations and other denominational workers attended.

Almost to a person the pastors indicated they had members who spoke in tongues, some as many as 20% of their membership. However, none of the pastors indicated they practiced glossolalia themselves, but all appeared to have accepted the fact that the experience was valid for some.

They did not oppose the practice as long as it did not foster disunity.

The dialogue, sponsored by the missions department of the Baptist General Association of Virginia and the rural-urban missions department of the Home Mission Board of the Southern Baptist Convention, did include two participants from those who speak in tongues — a Presbyterian and a Baptist layman.

Charles E. Maurice, the Presbyterian

and a retired assistant commonwealth attorney from Richmond, said, "When I spoke in tongues the first time I thought it was gibberish, and it took some time to convince me that it was the Spirit. It is something that gives you power." Maurice has been a part of the movement for more than 20 years.

The Baptist, Bob Bremner, Jr., is a more recent participant. A deacon and electrical engineer, he described his experience as one that followed a recent conversion by about two weeks. However, he had been a church member since childhood.

He said the tongues experience turned his life upside down, giving him a thirst for God's word, a new prayer experience and prompted him to start a jail ministry.

When Bremner was asked if he witnessed to other church members concerning his experience, he answered, "At first I wanted to run up and grab others to tell them what had happened to me, but not now" (since he has met some opposition). "The people at the church know my wife and I are active in the movement, so we wait for them to come to us."

William Lumpkin, a Richmond pastor and a former professor of church history, spoke on "The Charismatic Movement: A Threat or a Challenge."

He saw the movement as often a threat to the peace and mission of the church, especially when attitudes of superiority were expressed based on gifts and experience.

Charismatics threaten to reverse the theological order of placing Christ first by glorifying the Holy Spirit, who actually functions to glorify Christ, Lumpkin said.

He saw the account of speaking in tongues in the New Testament as being given to authenticate the apostles as the messengers of God, and by the time Paul is dealing with the tongues gift the value had largely passed.

One of the challenges Lumpkin cited was to deal with the contradiction of 19 centuries of history when the practice is largely absent. "The early Christians brought speaking in tongues with them from a non-Christian background," he said.

It is also a challenge to understand the sources of the modern-day movement, whether from a repression of religious talk, personal insecurity or the declining value of words, he said.

It can also be seen as a form of escapism and an attempt to avoid the concrete, he added.

The movement challenges Southern Baptists, he continued, to more dynamic participation in their churches, to more individual involvement and to a better relationship to a Christian world view.

In addition, Christians are challenged to study the scripture and not to misinterpret Christian experience. "Experience must not dictate doctrine," he said. "The Bible is the norm of our faith and practice," and the Christian must not have an experience and read back into the scripture a meaning for that experience.

Eighteen Baptist

(Continued From Page 1)

Temple, Hattiesburg; Truitt Roberts, First, Starkville; Perry Robinson, First, Columbus; Bill Sellers, of Baptist, Hattiesburg; James Hayes, First, Hattiesburg; Ralph Thomason, First, Holly Springs; Jim Young, Highland, Laurel; Ron Rainer, First, Waynesboro; J. T. Hammarford, First, Moss Point; Lloyd Mims, Collins; Jimmy Bilbo, Meadville; Aubrey Gaskins, Hattiesburg; Tupelo; Graham Smith, First, Pascagoula; John McNair, New Orleans Seminary; Ernie Collins, MSU; and Alvin Moore, First, Philadelphia.

Thursday, May 16, 1974

BAPTIST RECORD PAGE 3



At White Sand Church, Rev. Billy Greene, pastor, (third from left on front row) receives a letter of appreciation. Others are, from left, front row, Jimmy Bridges, Carrollton Lee, with Henry Smith at extreme right. Back row, from left: Curtis Bridges, Roy Stewart, Pete Lee, Kenneth Westmoreland, Earl Roberts.



At Rock Hill Church Rev. Thomas Balch, pastor, (left), receives a check from the church, given by Dan McIntosh, chairman of Deacons.



Rev. Bob Sheffield, pastor of Prentiss Church, (left) is seen receiving a certificate of recognition from Deacon D. W. Fortenberry.



The pastor of Hepzibah Church, Rev. Toxie Hudgepeth, (extreme right), received a check from the church. Others in picture, from left, are: S. E. Daniel; Cecil Smith; Charlie Chance, chairman of deacons; Claude Speights. Not shown at time of picture is Gary Gregory.

First Associational

(Continued From Page 1)

in the services as they shared their feelings of appreciation for their pastors.

Each church, working through a select committee, planned its particular program for the day. Some churches invited guest speakers others provided testimonies from the congregation, special music, and in many of the churches a deacon brought the morning message in honor of the pastor.

Many churches reported "a full house," expressing that the day was "like a revival service."

The services were planned by the people as a complete surprise to the pastors and their families, and proved not only to be a real blessing to them, but to the churches as well, local leaders said.

The churches varied on the kinds of activities, program, gifts, but among the many things are included new cars, love offerings, increases in salary, gift certificates, suits, certificates of recognition; resolutions for Pastor Appreciation Day, receptions, poundings, gasoline, corsages for the wives, and many other items.

"The churches reported a good day with several professions of faith, rededications, and many joyful and moving experiences in the services," Mr. Atchison said.

Four of the eight churches not participating do not have pastors at the present time.

Independents Are Challenge To SBC To Inform People

(Continued From Page 1)

either threatened or challenged Southern Baptists.

The conference, which also included dialogue on the so-called charismatic movement, involved a small group of invited pastors, superintendents of missions and other denominational workers. It was sponsored by the rural-urban missions department of the Home Mission Board of the Southern Baptist Convention and the missions department of the Baptist General Association of Virginia.

Participants not only called for Southern Baptists to be better informed, but one suggested a denominational position statement outlining the benefits of SBC "connectionalism" be written and distributed.

"In most independent Baptist churches there is much less independence than in a typical Southern Baptist church," said John Edens, executive secretary of the Middle District Baptist Association in Virginia.

"While the church may not be controlled by denominational machinery it is bound tightly by fundamentalist teachings and by a pastor caught up in the same slavery," Edens said. "Edens spoke on whether independent groups posed a threat or a challenge to Southern Baptists."

"Independents do remind us that the emphasis on evangelism must never be lost," he said. "They warn us that the emphasis on a warm, per-

sonal religious experience must be preserved, that zeal and commitment are treasured assets, that the concern for the common man has strong biblical support and that the Bible is tremendously important.

"However, the scope and limits of their evangelism are too limited. Their stance of withdrawal and separation offers too little positive good in society. Their tightly bound congregations and pastors tend to produce a mass mentality."

Others at the conference agreed that the independents served the denomination by providing an alternative, as well as by challenging Southern Baptists to match their zeal, commitment, concern for the common man and appreciation for God's word.

At this point Edens said that instead of trying to support the authenticity of the Bible through a system, "we need to affirm the Bible as God's word in such a way that the Holy Spirit validates it as the authentic record of God's revelation through his people culminating in Jesus Christ."

Independents challenge Southern Baptists to speak to the meaning of life "in terms the average person can feel at a gut level," he said. They also teach us at the point of demanding a strict and committed loyalty.

"We may be afraid of a superficial emotionalism, but an arid intellectualism is no valid alternative," he said.



New Missionaries Visit Home Church

Sunday, April 14, Mr. and Mrs. Jerry Hubbard visited his home church of Ebenezer at Senatobia. Mr. Hubbard brought the evening message and told the "homefolks" much about orientation experiences and plans for the mission work they will begin in May, in Zambia. Pictured are the Ebenezer pastor, Rev. Claude Lazenby, along with Hubbard, his wife Dorothy Smart Hubbard and children, Jason Andrew and Shelah Ruth. Mrs. Hubbard is a native of Fort Worth. Mr. Hubbard will do general missionary work in Africa and Mrs. Hubbard will teach. The church presented the Hubbards a love gift in the amount of \$300. Their new address will be: Rev. Jerry Hubbard, Box 765, Chingola, Zambia.

Cooper Proposes Half-Billion Dollar Challenge

(Continued From Page 1)

any of them is interested in doing."

Cooper has high hopes for those young people. "They've caused us some problems, but they have taught us some things. They're not so materialistic as we have been. They are more sensitive and open to non-material values."

He added, there is more opportunity for them to serve the church today because the church now has the concept of serving the total man.

"I see in the church the only instrument for change in society," continued the Yazoo City, Miss., resident. "And there is a growing realization of the necessity for greater involvement of lay people and efforts to train and utilize them."

In Cooper's view, that training should consist of contacting the layman at his point of interest and then showing him how to adapt his already acquired knowledge — as a doctor, lawyer, contractor, singer, etc. — to make a Christian witness by serving in a clinic for the poor, a legal aid office, the construction of housing for the elderly or by conducting services in a jail.

"The unchurched are not coming to church," he said, "so it is essential that laymen take the church to the man who works beside him."

The lay renewal program is one effort which is working along those lines, he said. And he envisions that program involving as many as 500,000 laymen in the next few years.

But the Sunday School still is the principal lay ministry in the Southern Baptist Convention, said Cooper.

The Baptists are the only major denomination who showed an increased attendance in Sunday School last year, according to recently released National Council of Churches statistics. They also were one of the few major denominations to register a gain in church membership.

Cooper attributes both those factors to a renewed emphasis on evangel-

ism and mission which always have been Baptist strong points. "I believe people respond to a simple, authentic presentation of the Gospel as it is outlined in the New Testament," he said. "Men need to have a life-changing experience with Jesus Christ."

Adon Taft is religion editor of the Miami (Fla.) Herald.

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Adon Taft is religion editor of the Miami (Fla.) Herald.



Roseland Park Church Buys Pastors

Roseland Park Church, Picayune, has bought a new pastorial. On April 28 the ladies of the church gave a housewarming for the pastor and his family (top photo). At this gathering the pastorial was dedicated and the keys were presented to Rev. and Mrs. Dale Patterson by the deacon board (bottom photo). The house consists of three levels, the first an enclosed garage, family room, laundry room, and bath. The second has a modern kitchen, living room, dining room and entrance hall. The third level has three bedrooms and two baths. Mrs. Patterson selected white for the walls with green carpet throughout. Mr. Patterson was called to the church in November 1973, and since that time there has been growth in every area and 40 additions.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

"Preach The Gospel"

The preaching of the gospel is the central theme of the New Testament, and the major task of New Testament Christians and churches.

In Nazareth, at the beginning of his public ministry, Jesus read the words of Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." And he closed the book, and began to say unto them, "This day is this scripture fulfilled in your ears." (Luke 4:18-21)

Matthew tells us that in the beginning of his ministry, "Jesus went about all Galilee, preaching the gospel of the kingdom." (Matt. 4:23)

He sent his disciples out to "preach" the gospel.

To John in prison, he sent the word "the poor have the gospel preached unto them." (Matt. 11:5)

He said that one of the signs of his return would be the preaching of the gospel to the whole world. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14)

In his great commission, our Lord said, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15)

Right on through the New Testament is this truth revealed. The task of the church is to preach the gospel.

We can rejoice that it is being done today. Through the churches, the denominations, and even through organizations and groups, the gospel is being preached now as never before in history.

Missionaries are working in areas all across the earth. Never in all of history has such a mighty missionary force been laboring to give the gospel to all men. While some denominations are curtailing their mission programs right now, others, including Southern Baptists, are enlarging theirs. Some groups, such as Wycliffe Translators, continue their outreach with the gospel into new areas, through sending Bible translators to new tribes. The American Bible Society and other Bi-

ble publishing and distributing groups continue to make the message available to more and more languages.

One of the greatest developments of the 20th century has been the use of the radio and television for the proclamation of the good news. Through these media, the gospel message now is reaching where missionaries have been unable to penetrate. It has been said that Billy Graham or some other evangelist now could stand before a television camera, and through the use of Telstar be seen on more than 90% of the surface of the earth. The radio penetration is even greater.

On a recent Sunday morning, in a northern city, while waiting to go to a church for the morning worship service, I became interested in turning the dials to see how many preaching programs I could find. In the course of about two hours, on a multi-channel hookup, I saw six or seven different gospel programs. Some of them were the familiar ones which are seen regularly in our area, while others apparently were sectional. I knew that on through the eleven o'clock services others would be on the air. As I watched them, I rejoiced that the gospel is being preached by so many, today. I might not agree with everything some of the television preachers would say, but as long as they were preaching that Christ died for sinners, and that people are saved by repenting of sin and believing in the Lord Jesus Christ, I could rejoice in their witness.

Southern Baptists are among the leaders in the preaching of the gospel today. They preach this message in their churches, and their whole denominational program is based upon it. They are sending missionaries all across America and to the ends of the earth to preach the gospel of the Lord Jesus Christ. They are using the printed page, and the radio and television to proclaim the good news.

This is the central task of the church and of every Christian, and always will be. It is the gospel which is "the power of God to salvation, to every one that believeth."

The preaching of the gospel is our commission. It is the work which the Lord has promised to bless.

The world needs nothing so much today! Let us be ever faithful in preaching that "Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day, according to the scriptures." That is our gospel.

Guest Editorial

We Need To Teach Doctrine

JACK GRITZ

in Baptist Messenger (Okla.)

This is a personal opinion and may be incorrect, but when a similar feeling was expressed on this page about a year ago, from the response received many seem to share the thought. It appears at the present time that the greatest weakness in the largest number of our churches is the lack of doctrinal teaching and preaching. Incidentally, this is not something which can be done one week for the whole year. It is something which must be done week after week. The people everywhere are hungry for such good, sound, basic Baptist doctrinal teaching and preaching.

We are amazed at times as we talk with members of our churches who are appallingly uninformed about the doctrines of our Christian faith and particularly concerning the distinctives of Baptists (as mentioned above). This is true of all ages, but sometimes it is most frightening when encountered among our young people, who have keen and perceptive minds, but who just have not heard about such things.

Also, there are those hundreds and thousands of new converts — especially this spring — and people from other denominations coming into our churches. The average adult in a Baptist church, including those who have been there a long time, appears to know little, indeed, about the great truths of the gospel.

Paul's epistles are filled with strong admonitions to teach such truths.

The decline in Training Union enrollment and attendance has been accompanied by this decline in doctrinal knowledge and concern. The situation in our denomination is serious. We need to do something about this situation and we need to do it immediately.

We need more doctrinal teaching in Sunday school classes and in special classes for the purpose. We need more people in Training Union studying doctrine. We could stand more doctrinal preaching from many of our pulpits. Our pastors have a wonderful opportunity, to teach and preach the eternal truths of God revealed in his Word. We need to be able to give to any man, or woman, a "reason for the faith which is in us."

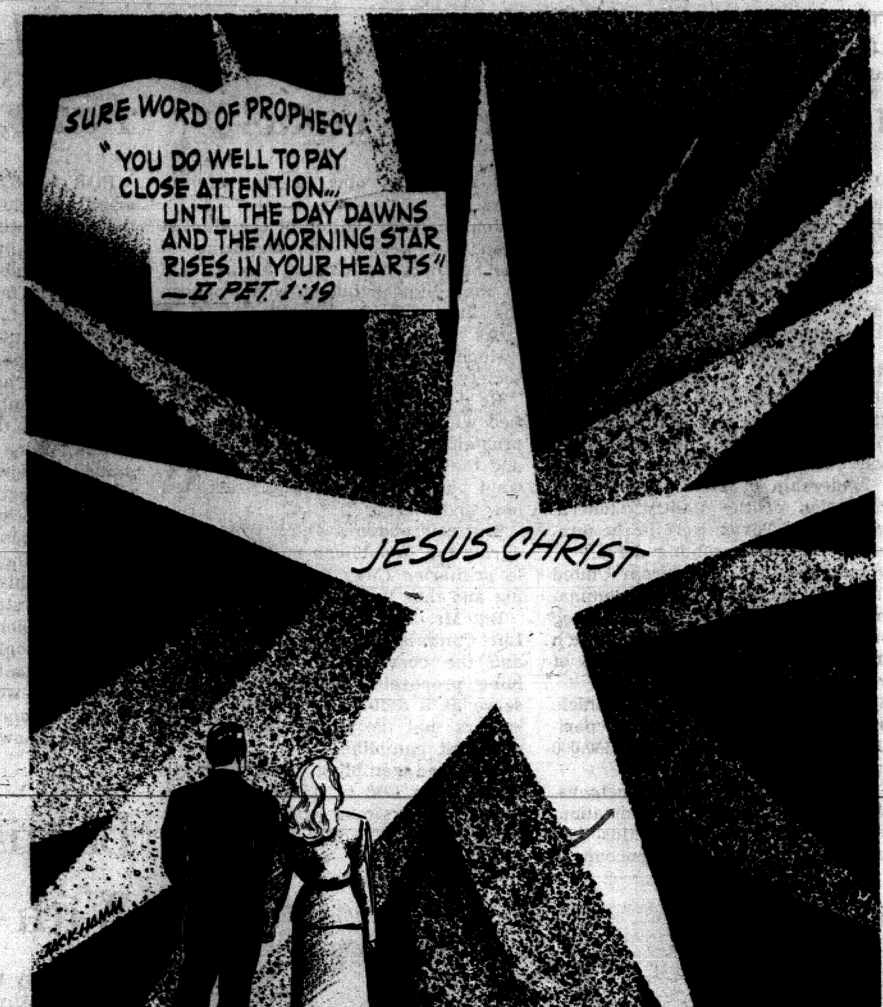
liberal. For the author states that as his position. The author is a theologian and speaks in theological terms. However, the book does not primarily deal with fundamental liberal problems in the religious area, but more in the political arena. He does show faith in God as the hope of men. This is not a simple book, but is written for the serious scholar.

On The MORAL SCENE...

Energy Crisis? — "The fuel oil and gasoline shortages ended promptly once prices were fixed at much higher rates. The fact that this happened before tankers could reach our shores after the Arab embargo ended certainly provides substantial evidence that supplies were manipulated to get higher prices. The oil corporations are using the billions of added income to rush forward with new development programs for more oil, oil from coal and shale, etc., so public resentments over profits won't be further aroused." — Between the Lines, page 1, April 15, 1974.

Airline Crews And Smoking — For safety reasons airline crews should abstain from smoking a minimum of 6 hours before flying, said Dr. I. Herbert Scheinberg, professor of medicine at New York's Albert Einstein College of Medicine. "Carbon monoxide in cigarette smoke is the danger," he added. "The efforts of carbon monoxide can mean the difference between a rough landing and a smooth landing and maybe more." A spokesman for the Federal Aviation Administration said air crews are forbidden to smoke during takeoffs and landings just as passengers are. Federal rules also require airline crews to refrain from drinking for at least 8 hours before flying, and some companies have imposed a 24-hour ban. (The Louisville Times, March 11, 1974)

Government Projects we could do without — What happens to those taxes collected each April 15? A close look at the budget of federal agencies reveals that funds are frequently spent on projects which baffle one's imagination. Mr. James Dale Davidson, Executive Director of the National Taxpayers Union, has detailed some of the more bizarre expenditures of tax money. For



GREAT INNER HAPPENING



A Woman's World Reaches Far

Beyond the Ironing Board

Wilda Fancher

At our house we have a coffee pot which, if coffee pots age at the same rate as cars, will be antique in a very few years. We've had it so long and have made instant coffee in it so long the insides have been lost forever, and I can't remember clearly if it started out as a drip pot or a percolator. Must have been a drip because it doesn't have any glass in the top to see how brown the coffee's getting.

This coffee pot has been in defiance of all polishing agents for years. It long ago assumed a permanent dullness and, though the years, became streaked with various stages and thicknesses of blackness caused by you know what. (For any young brides who may be reading by cooked-on spatters.)

Probably on an average of once a month the low heat to keep coffee warm has been left on under it long enough to reduce the coffee brown, bubbly flakes, inedible and very stubborn to soak loose. The coffee pot has also been used to steep tea. Because we drink iced tea twice a day year around, and because when all the boys are home, that often means two gallons per day, you can imagine that the inside of the pot has taken on the color of the tea.

It really looks terrible in spite of all I try to do to clean it up. We have tried to throw it away several times, but we can't. Some friends once gave us a Pyrex coffee pot the next day after being served from our trusty-almost-rusty one. The card said, in effect, "Yes, we are trying to tell you something."

We've had several other coffee pots, all very shiny or colorful and efficient, but we keep stretching back into the far reaches of the cabinets for the old one. Nearly always it adorns the cockpit, busy about making coffee or tea. It fits the uses we have for it perfectly, and we are very attached to it. Often when I look at it, a comparison comes to my mind. I think of faithful Christians I've known through the years — people who have stayed on the job, steady and sure, doing what they're supposed to do and doing it well, becoming vital in their services, always being called on when something needs to be done.

The Bible speaks of vessels for noble use. Reckon I could someday write a book about God's Coffee Pots?

example, expenditures on a particular Congressman's office amounted to \$37,650 for a new carpet, \$21,000 for draperies, \$44,000 for chandeliers, and \$65,000 for furnishings. Foreign dignitaries also got a cut of the tax budget. The Queen of England received \$68,000 for not planting cotton on her plantation in Mississippi and Yugoslavia's Marshall Tito received \$2 million to purchase a luxury yacht. One of the organizations receiving tax funds was a Board of Tea Tasters which received \$117,250 last year. Among the many research projects funded by citizens' taxes were studies of Polish bisexual frogs at a cost of \$6,000, the blood groups of Polish Zlotnika pigs at a cost of \$20,000, the history of comic books at a cost of \$71,000, the mating calls of Central American toads at a cost of \$20,324, and why people say "ain't" at a cost of \$121,000. The Pentagon spent \$375,000 just to study the Frisbee! — Congressional Record, April 2, 1974.

HOSPITALS DROP MATERNITY UNITS — America's declining birth rate has cut hospital income severely, forcing the closing or cutback of hospital maternity facilities in parts of the nation. Many hospitals not as busy as in past years are trying to make up the loss by improving the quality of child care. Medical administrators cite the contraceptive pill as the major factor in the falling birth rate that has led to abandoning obstetrics services at such renowned centers as New York City's Doctors Hospital. (The Nashville Tennessean, 3-11-74)

THE BAPTIST FORUM

Defends HMB

Ministry To Blacks

To the Editor:

I could not allow the letter from Donald Nunnery to pass without an answer. For too long, southern Christians, both black and white, have sat silently and listened to this very message with never a word to challenge it. I refer to his claim that "white is white and black is black, and ne'er the twain shall meet." I do not think that this is the voice of southern Christians. I would not judge people who think this way, but the message is clearly untrue and in opposition to the true message — that Jesus is the same to all men and all men are the same to Him.

Phillip showed that white and black would meet, and there is no evidence that he had miscegenation or amalgamation as his goal. Mr. Nunnery attributed this motive to the Home Mission Board and magazine. This is always the fear (and let's face it, that is what it is — just plain fear) behind such expressions as his.

No Christian mission board, whether home or foreign, can refuse to minister to the needs (and surely the spiritual needs, too) of a large segment of those who are truly in need, simply because of a difference in skin pigment. Obviously, many white Christians have felt this way throughout the history of the South. Otherwise, we would not have the many black Christians that we have in this region. But we can certainly use more black Christians, as well as white Christians. May their number increase!

Mr. Nunnery tells us that "The great First Baptist Church of Dallas led out with a multimillion dollar private school to preserve their heritage and have quality education in a Christian environment." From the many fine things I've heard about that great church, I doubt that anyone would be denied the freedom to worship there.

He says further, "If such individuals in the employ of our convention with their salaries paid out of our Cooperative Program funds, really had the interest of the Negro race at heart they would encourage them to have racial pride and want to prove that they have intelligence, leadership, dedication, etc. among their ranks enough to maintain their own churches as they have in the past." (underlines added for emphasis). Why all this personal emphasis placed on things that should be centered on Christ? I think this is a very central problem — We tend to think of things that belong to Him as though they are ours. Sometimes we even make thinly veiled threats as to how they can be used! I refer to the mention of "their salaries."

I am not suggesting that our churches should go out and drag people away from their own churches en masse, whether black or white. However, I firmly believe that Christian friends should be able to help each other and to worship together, whatever their color, and they should make each other most welcome to do so.

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The Development Of Exorcism In Protestant And Charismatic Churches

By John P. Newport
Prof., Phil. of Religion
Southwestern Seminary
(Fourth in A Series of Four)

Before attempting an evangelical evaluation of exorcism and the movie, "The Exorcist," it will be helpful to see development of exorcism in Protestant and charismatic churches.

In the 18th century, Protestant Reformers opposed many assumptions that lay behind exorcism.

Lutherans at first retained certain baptismal exorcisms and practiced exorcism over demons. Later in the 18th century, a movement began among Lutherans to discard exorcism as superstition.

Calvinists did away with all exorcism, believing it to have been valid only in the early church. In England, however, exorcism was practiced by Puritans.

It is significant that the first effective resistance to witch mania and its accompanying exorcism excesses came from a Protestant doctor, Johann Wier, personal physician of the Duke of Cleves. He wrote a treatise, *The Illusion of Demons*, which first appeared in 1563.

A large proportion of Wier's treatise is directed against Catholic practices and ceremonies which he regarded as superstitious, and hence potentially demonic.

These opposed practices "include most forms of exorcism, use of scriptures or names of God or relics in curing diseases, wearing of scriptural amulets and baptism or consecration of bells and images."

The same approach was used by Reginald Scot in England in his *Discovery of Withercraft* (1584). He ridiculed "popish charms, conjurations, exorcisms, benedictions, and curses" of the papists.

He completely denied ability of evil spirits to act upon bodies of men, since it would be a kind of miracle surpassing capabilities of the spiritual nature of demons.

He did, however, admit that they

could act upon men spiritually by invisible and imperceptible communication of evil suggestions in the way, for instance that Satan tempted Eve by "creeping into her consciousness."

Evangelical Protestants in general adopted Luther's recommendation to cure demonic possession by prayer alone, for Almighty God knows when the devil ought to depart.

Luther, it is reported showed his contempt for a possessing devil by vigorously kicking a demoniac presented to him, a shock treatment which was apparently successful.

Cotton Mather relied on prayer for the Goodwin children, Marcy Short, and Margaret Rule, most famous of American possessed children.

John Wesley evidently drove out demons. His entry for October 23, 1739, gives a vivid picture of the experience of possession. Wesley, evidently, like Luther used prayer instead of elaborate exorcist rites.

The Church of England in 1972 set up a program for training selected clergy in exorcism.

A recent article in an American Episcopal journal suggests that the Episcopal church must move into the field of selection, training and supervision of priests and doctors for the work of exorcism.

Among Pentecostal and New-Pentecostal Christians, exorcism through "deliverance" prayers has become widespread. Since all the gifts of I Cor. 12 are "now" gifts, the gift of "discerning the spirits" applies to demons.

Numerous "how-to-do-it" books have been written by charismatic leaders. A typical book has an opening chapter entitled "How Demons Enter."

Other sections tell of ways to discern and detect demons in the area of speech problems, sex problems and addictions. Seven steps to deliverance are given.

From the perspective of evangelical Christianity, it should be noted that the vast majority of Christians who

have believed in evil spirits have not believed in demons as they are described in the Bible, but rather as they have been recreated by post-biblical speculation.

Henry Kelly maintains that a great deal of demonology which evolved under the name of Christian teaching can only be characterized as "untheological levity."

A continued adherence to these non-biblical views, as if they constituted an essential part of Divine revelation, runs the risk of exposing the whole Christian mission to ridicule.

Most evangelicals follow the emphasis of Protestant Reformers on proclaiming the accomplished victory of Christ over demonic forces and utilization of prayer. Detailed exorcism rites are seen as largely medieval and highly sacramental developments.

There is concern among many that charismatic leaders are seeking to return to detailed demonology of Middle Ages.

In his early ministry Christ sought to show that He was the Messiah foretold by the prophets. To do that He fulfilled prophetic predictions that the Messiah would raise dead, heal sick and cast out demons.

In his later ministry He moved away from an emphasis on raising dead and casting out demons.

The great commissions of Matthew 28, Luke 24 and Acts 1 emphasize preaching, teaching and baptizing.

Mark 16:9-20, which relates to snake-handling and casting out demons, is not in best early manuscripts, according to conservative Biblical scholars.

The Book of Acts is primarily a historical-descriptive book telling of progress of the unfettered gospel from Jerusalem to Rome. It is not primarily concerned with teaching systematic doctrine.

In Romans, the great classic systematic doctrinal book, Paul does not mention exorcism.

"Discerning of the spirits" is the only reference in I Cor. that would

relate to exorcism. Exorcism is not discussed in the General Epistles.

Col. 2:15, with its emphasis on an accomplished victory over demonic power seems to be the main thesis of Pauline epistles.

It is important to make a distinction between demon influence, demon subjection and demon possession. Demon possession is rare.

We should use basic Christian theology as our framework for dealing with people under demon influence, subjugation or even possession. The Bible has profound theological insights.

There must be repentance; repudiation of Satan and any pact made with him; a claiming of the Christian promises about forgiveness and in certain cases, expulsion by the authority of Christ.

Development of a dynamic spiritual follow through is most important. Main emphasis should be on the victory won by Christ at the cross and resurrection.

Now consider the movie, "The Exorcist." From a theological perspective, one of the few good things that can be said about the movie is that it raises the problem of reality and power of evil. It also raises the problem of limitations of science.

From an evangelical perspective, we would disagree with the emphasis in the movie on the complex exorcist rite. This rite is rooted in medieval Catholic sacramental system.

Most evangelicals believe that Satan comes to dominate a person as a result of gradual moral deterioration. In rare cases environmental and family influences could possibly overwhelm a person.

Reasons for possession are not clearly portrayed in the case of the young girl in the film. Responsible movie critics contend that the film violates the worth of an innocent girl. She is brutalized in the film.

For evangelicals, deliverance from the demonic involves a personal relationship to Jesus Christ. The doctrine

of "justification by grace through faith, not of works" has special relevance.

"Nothing in my hands I bring, simply to thy cross I cling," is a needed emphasis: Evangelicals do not accept a semi-mechanical expulsion of demons apart from a faith relation to Christ.

The Convention President Speaks

Many times I have heard the statement that a strong personality makes a good church. Of course, this is with reference to a pastor and his leadership.

My remarks in this column are directed toward an illustration of this statement. Then years ago, my good friend, Charles Gentry, moved from Pontotoc, Mississippi, to the Morrison Heights Church in Clinton. Even though Morrison Heights was a good church then, it has certainly shown progress by all human standards since he became their pastor, and I think by God's standards, too.

On Sunday, May 5, that great church recognized their pastor's leadership with a celebration. The climax of the day was a presentation to the pastor and his wife of a two-week trip of their choosing. When I talked with him Wednesday, May 8, they were tentatively planning a trip to Europe. On that day it was also my privilege to tour that beautiful new sanctuary and additional educational space.

To me, this is a good example of God's man filling God's place and doing a great job. It is also an example of a great church paying tribute and proper respect to their pastor. It seems to me that many of us could learn much and profit much by following in the steps of a man like Charles Gentry, and the recognition of their pastor like Morrison Heights.—David Grant.

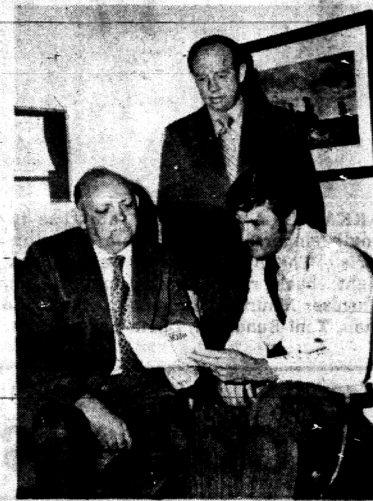
The ending of the film is not adequate and is often misunderstood. Even William Blatty, author of the book and script writer, admits this weakness and is preparing a sequel to the film.

As a technical work of film making, "The Exorcist" uses almost all known devices to bombard or massage people emotionally. It is a powerful audience manipulator. Psychologically weak people are "flipping-out."

A well-known psychologist suggests that lives of most urban peoples and many rural people are bored and empty. They want to be massaged emotionally.

They want to "throw-up" and have their heart beat raised. The film, "The Exorcist" like drugs can be seen as another religious substitute.

People need a dynamic gospel — now as never before. Can the problems raised so powerfully by the film "The Exorcist" afford a significant opportunity for the proclamation of THE gospel?



First Applicant

Archie King (right) of Clinton, principal of Duling Elementary School in Jackson, is the first applicant in the new Education Specialist Degree (Ed. S) program being initiated at Mississippi College this summer. Shown looking over one of the brochures explaining the program are, from the left, Dr. Lewis Nobles, president of the college; Dr. Edward McMillan, acting-dean-elect of the graduate division; and Mr. King. The new program will allow individuals to earn 30 semester hours of graduate credit beyond the master's degree. (M.C. Photo by Rosa Lee Harden)

The grass is greener on the other side of the fence, and of some preachers who are always looking for a bigger, better place. But Leo Timms is not one of them. He has taken the place where he is and found rich opportunities there. He is making the most of where he is and not looking over the fence! He sees great potential in Polkville, in the town and in the church. He's talking now about having a revival and holding services at noon so that the shirt factory workers might be able to come to the services.

Town officials serve terms of four years. Mr. Timms said, "It made me feel good that they wanted me to be mayor, for that meant they wanted me as pastor for at least four years more! I never thought I would be a mayor, but I am very grateful for the opportunity. I like the job!"

As Edward Gibbon said, "There can be no good government without law and order; nor that, without authority; nor that, without justice; nor that, without God." He referred to a relationship between politics and religion. Right?



Rev. Leo Timms, pastor of First Church, Polkville, is pictured in front of the church with his wife, Maxine, and four daughters, Carol, Gayle, Bess, and Jeanie.

Baptist Pastor-Mayor Mixes Religion And Politics

By Anne Washburn McWilliams

At first he said religion and politics would not mix. On second thought, though, and after a lot of prayer, he said he'd do it. Since the middle of 1973, Rev. Leo Timms has been mayor of Polkville in Smith County, Mississippi.

"No money," he insisted. "I'll be your mayor, but you will not pay me a salary. Then no one can say I'm taking the job for the money!"

Does anyone know another man in Mississippi — or in the United States, for that matter — who is both mayor and pastor of the First Baptist Church of his town?

Not only is the Polkville mayor a Baptist. So are the town clerk and the mayor pro-tem and all the aldermen. Three of the five aldermen are deacons in the First Baptist Church, and the town clerk is wife of the Sunday school director.

"What do all the other folks think about the Baptists running the town?"

"Well," Mrs. Ruth Glaze, the town clerk, answered. "There aren't many others to object. I'd say that 150 of the 166 people who live inside the city limits are Baptists."

"We plan to extend the city limits," the mayor added. "Roughly 1000 live in the whole area. Many of the 300 members of our church live outside the city limits. And there are churches of other denominations in the area — Church of God and Pentecostal, to name two."

He is the first Elected mayor Polkville has had, as the town has not been incorporated very long. Officials there had previously been appointed, not elected. When the townspeople asked him to consider the job, he at first refused. Stating that no one else was as well qualified — or willing — they insisted. His deacons encouraged him to be a candidate for the position, for they felt the church would approve of his doing so.

"The more I considered it, the more it seemed a way to serve the community. Here was an opportunity for me as a Christian to use my influ-

ence toward building a town government based on Christian principles."

He took his new job seriously. His first step was a visit to the Mississippi Municipal Association in Jackson where he told them, "I'm new. Teach me everything I need to know about running a town!"

"Many good things have happened," he says, "to make me feel that God is blessing this task. So far the mixing of religion and politics has been a stimulating and rewarding experience. Certainly I have not found the politics here the dirty business I always heard politics accused of being. When I attended the state mayors' conference in Biloxi, I saw no drinking or other objectionable activities. I met a lot of nice, friendly fellows and fully enjoyed the meeting."

"Since I have been mayor, I have met many more people than I had known here previously. I have found that the office has opened doors to talking with persons of other denominations. I feel that my ministry has widened considerably in scope. Not only am I minister just to the Baptists in my church, as 'the Baptist preacher,' but I have far more opportunities to offer counsel and friendship, and more chances to share my Christian witness, to people in a large area of the county."

Some of the "good things" that have happened at Polkville under Mayor Timms have been the purchase of town property, the beginning development of a city recreation area, the building of a town hall, the establishment of a city library, the initiation of plans for celebrating the nation's bi-centennial, and the growth of the Baptist church.

The mayor feels that the Lord was leading him as he sought to buy the first property owned by the town — a choice four acres at the center of Polkville. Previously this plot had not been for sale, and no one had even been able to get an interview with any of the several owners. When Mr. Timms was finally able to contact one of the owners by phone, he told

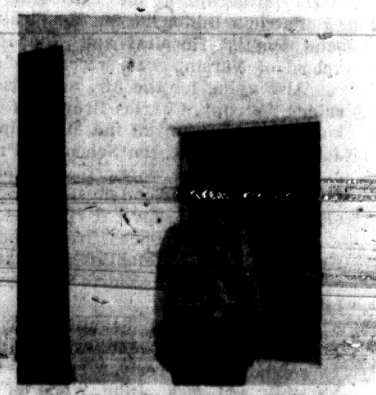
her he was the Baptist pastor and mayor and that the town needed the land for the good of the community — for a town hall, and for a park and recreation area. The lady agreed to talk with him, as she had not talked with others — probably because he was the Baptist preacher. This subsequently led to Polkville's purchase of the land. (Shortly afterward they were offered four times what they paid, but didn't accept the offer.)

When the builders cleared land for the new town hall, the mayor told them, "Don't you dare cut down that magnolia tree!" Directly in front of the building, a symbol of Mississippi, it adds beauty and dignity to the structure. Office space and the 600-book town library are inside the building — the books furnished by Jackson Municipal Library, and the town clerk acting as librarian. Too, the town hall has space for a fire engine, though the newly organized Fire Department as yet has no equipment. The nearest fire engine is now at Morton or Puckett — 12 miles in either direction. The nearest hospital is at Morton.

Mayor Timms says Polkville plans to celebrate the nation's bi-centennial, beginning with Patriotic Day July 4, and the erection of a historical marker. Since Attorney General A. F. Summer's grandfather was raised in Polkville, the judge will



Ralph Moore, mayor pro-tem and alderman of Polkville, is also deacon and church treasurer at First Baptist Church, Polkville.



Mrs. Tom Glaze, town clerk, is pre-school leader at the Polkville church. Her husband, Sunday School director, hasn't missed a Sunday in five years.

probably be invited as guest speaker for Patriotic Day. Application has been made for a \$1500 federal grant to be used in further developing the park and recreation area surrounding the town hall. Such grants have been offered to certain cities and towns specially celebrating the bi-centennial.

At the Baptist church, attendance has increased since the pastor became mayor. The people approve of his double job. In fact, they have doubled his salary in the seven years he has been their pastor. Mrs. Glaze, who feels that others in the church would agree with her, says, "He is a good leader. Everything he has brought up to do, in the church or in the town, has passed unanimously. He is well educated, and both the church and town have improved under his leadership. Even before he became mayor he was a leader in public affairs." She recounted an instance when he had called the people together in a meeting at the school, to discuss a school problem and its solution. People followed his leadership then, she remembered, and "that's probably why they thought of him when the job for mayor came up."

Mrs. Glaze as town clerk works part time — usually Saturday mornings and one night a week — for \$32 a month. She likes the work "because it is building the community" where she grew up. Mr. Timms estimates that he spends around ten hours a week in his duties as mayor. One of his deacons, Ralph Moore, is mayor pro-tem. Mr. Moore stays posted on what the mayor is doing so that he can fill in at any time when the pastor is ill or must be away for some reason.

Not only has Mr. Timms' double job widened the scope of his own personal ministry. It has also widened the influence and potential of the church in Polkville. He says, "The more the town progresses, the more people will be living here to come to church." And as Bernard Iddings Bell once said, "Americans will listen to religion if and when it claims to have relationship to real life."

Leo Timms has been pastor at Polkville longer than any other except Brother Dan Moulder, who was pastor there 25 years. Formerly known as Beulah, the church was remodeled three years ago. Green carpet, green-cushioned pews, white walls, chandeliers, have added beauty to the mellow brick sanctuary. A new project, just begun with enthusiasm on the part of members and pastor, is a Family Life Center for year-round recreation for all age groups. Primarily for indoor recreation and youth gatherings, it will be used for adults, too, on many occasions.

The pastor-mayor's family works along with him in his church duties. His wife, the former Maxine Kendall of Shelby, is the church music director. His oldest daughter, Jeanie, 17, and a high school senior at Raleigh, is church organist. His second daughter, Gayle, 15, is church pianist. The



Rev. Leo Timms, mayor of Polkville in Smith County, as well as pastor, stands in front of the new Town Hall.



THESE SENIORS at Mississippi College completed, in May, the course in pastoral counseling conducted for the college by Hospital Chaplain Gordon Shamburger—the sixth time that the program has been offered over the past three years. From left: Martha Blanchard, Terry Cutler, Randal Lindsey, Derral J. Foreman, Chaplain Shamburger, Gary Pearce, Roger Wilkins, Robert Sumrall, and Michele Brigham.



WAKE TO THUNDER by Don Fearhelly was presented by a youth group as an Eastertime drama at North Winona Church, Rev. Leon Ballard, pastor. Directed by Octavia Applewhite, the drama was also presented at Carrollton Church, Duck Hill Church, and Vaiden Church. Characters left to right, above, are Judy Brister, Delma Roark, Pam Dees, Wanda Garrett, and Perry Dees.



MUW BSU Executive Council: Front row—l to r: Libby Birchfield, social chairman; Vickie Morrison, president; Second row—l to r: Karen Glenn, secretary; Donna Pruitt, publicity chairman; Charlene Craft, music chairman; Beverly Brown, commuter chairman. Third row—l to r: Terry Hinds, social chairman; Barbara Gray, vice-president; Sandra Oliver, education chairman; Rhona Cartwright, mission chairman. Not pictured: Anita Clayton, worship chairman; Margaret Davis, publicity chairman.

First Sojourners Appointed By HMB

ATLANTA (BP) — The Southern Baptist Home Mission Board (HMB) has assigned its first group of 19 Sojourners to 10-week terms of mission service beginning in June.

Begun this year by the HMB's department of special mission ministries, the Sojourner program will provide mission service opportunities for high school students entering their senior year and high school graduates under age 25. The project is strictly a volunteer effort with the Sojourner and his or her home church or parents paying expenses.

After orientation in Arlington, Tex., June 5-7, young people will work in seven states and will be assigned either to a state Baptist office, an area missionary or a local church pastor for service in a variety of mission activities such as vacation Bible schools, backyard Bible clubs, recreation programs and surveys.

Director and developer of the Sojourner ministry, Clay Price, says that this year the HMB has scheduled a debriefing after the summer of service to help determine success in this first venture into short term ministries for individual high school students.

Price says that though no one has been appointed to the alternate term of service in Sojourners (one year for a high school graduate under 25 years old), several inquiries have been made.

Price began the Sojourner ministry a year ago when he took the one-year job to develop it after serving a term as a US-2er (two year term for college graduates) doing student work in San Jose, Calif.

He will return to graduate school and will be replaced in the fall by Debbie Patterson, a US-2er from San Angelo, Tex.

Baseball Clinic Set At Carey

William Carey College will host a boys' baseball clinic on the Hattiesburg campus from June 2-7. Coach John Stephenson of William Carey College and Coach Ned Eades of the University of Southern Mississippi will direct the camp. The camp will be divided into three age groups — 10-12, 13-14, and 15-18 years old. A fee of \$65.00 will be charged those living on campus for the week. This will include dormitory accommodations and meals from Morrison Food Service in the Carey cafeteria. The fee will also cover insurance.

Young men coming as day campers will pay only \$45.00. This will include the noon meal.

The camp has been approved by the Mississippi High School Activities Association. Individual awards will be presented at the end of the camp.

All interested persons are urged to contact Coach John Stephenson, c/o Athletic Department, William Carey College or phone his office at 582-5051, extension 40.

"Student Night" Winners

Recently Mississippi Baptist Hospital held its annual "Student Night" program in the PCU Amphitheatre.

Patricia Linton of the Respiratory Therapy School was crowned Miss Baptist Hospital and Ron Knight of the Mississippi College School of Nursing was selected as Mr. Baptist Hospital.

Also vying for the Mr. and Miss titles were Ken Leach of Respiratory Therapy, Charles Brewer of Radiology, Becky Dyke of Radiology, Kaye Johnson of the Mississippi College School of Nursing, and Josephine Wells of the School of Practical Nursing.

Other winners were Mrs. Ruth Zimmerman (Practical Nursing), Brenda Kendall (Radiologic Technology), and David Yoder (Respiratory Therapy).

Jill Gavett, Frances Grant, and Carolyn Washington of Practical Nursing; Chris Bucciantini and Cathy Blakeney of Radiologic Technology; and Joe Lasserre of Respiratory Therapy were selected favorites.

Judged as most beautiful was Debbie Newsome of Radiologic Technology. Other beauties included Ginger Frank of Respiratory Therapy, Mrs. Beverly Weeden of the Mississippi College School of Nursing, and Mrs. Julie Wolfe of Practical Nursing.

Judges for the event were Rev. Henry Maxey, associate pastor of First Church, McComb; Dr. James O. Manning, president of the Mississippi Baptist Hospital medical staff; and Bill Morris of the personnel office.

Ridgecrest Summer Starting With Students

RIDGECREST, N. C. — Ridgecrest Baptist Conference Center's 14-week summer schedule will open this year with the Student Conference June 8-14.

Charles M. Roselle, secretary of national student ministries at the Southern Baptist Sunday School Board, will direct the conference that will emphasize stewardship, fellowship and evangelism.

Student Week is designed for college students and those entering college this fall. Special conferences will be offered for student directors, workers with college students in churches and international students.

Twenty-eight seminars will be available during the week. Grady Nutt, humorist from Louisville, Ky., will lead a seminar on "The Theology of Humor" considering whether or not there is a place for humor in Christian theology and life-style and how it relates to the Christian faith. Also, Nutt is featured on the Wednesday and Thursday evening programs.

Topics for other seminars include

"Concepts of the Christian Family," "Planning a Campus Outreach Project," "The Occult," "Prayer," and "The Christian and the World of Business."

A Share Seminar will meet Sunday through Wednesday. It will be a continuing intensive study in Christian growth and witnessing. Additional subjects include "Bible Study," "The Will of God" and "An Introduction to Personal Witnessing."

Except for the Share Seminar, which should be attended four days, conferencees may attend as many as four different seminars. All seminars are not offered every day. Each person will receive a program upon registration listing the time and location of seminars.

To register for Student Week send \$10 to Reservations, Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, N. C. 28770.

Ridgecrest Conference Center is a year-round religious retreat owned and operated by the Southern Baptist Sunday School Board, Nashville, Tn.



The Royal Ambassadors and Girls in Action at Ecu Church (pictured above) have raised \$100 to buy a mission bicycle for a young ministerial student in Ghana, West Africa.

Ecu Boys And Girls Buy Mission Bicycle For Ghana

In January of 1973 the Pontotoc Association observed a World Missions Conference; Ecu Church participated. Of the several missionaries who visited the church, one who left a lasting influence was Rev. W. R. Davis, of Tamale, Ghana, West Africa.

During the conference and particularly in the days after it, the people of the Ecu Church wanted to make some tangible expression of their appreciation for him and his work with something he could use on the mission field. They did so by sending him a Cassette Tape Duplicating Machine.

Since then Pastor Charles Stubblefield has been in correspondence with him, and several weeks ago asked him if there was some particular need he had in which the church could render some help.

Missionary Davis stated that out of their mission they had a ministerial student who "..." on Friday afternoon

rides a bus nine miles out and walks sixteen miles to his station, and Sunday afternoon walks ten miles to another place where he has started services. "..." He continued in his letter to state the need for a mission bicycle.

His letter was given to the Ecu Brotherhood president, Melvin Nesbit, who presented it to the Brotherhood as a mission project. They in turn asked that the R.A.'s and G.A.'s be given this project as a Mission Activity. This was done.

During April the R.A.'s and G.A.'s in the above picture, plus some not in it, worked hard to raise money for the mission bicycle. Recently they reached their goal of \$100. The boys mowed yards, raked leaves, and piled brush, and the girls cooked cookies, candies, cakes and did other jobs. Their job complete, their goal reached, the \$100 is being sent to W. R. Davis of Tamale, Ghana to buy a mission bicycle.

The R. A. leader is Dr. Lester C. Willis, and the G. A. leader is Mrs. Mary Friday.



Patricia Linton and Ron Knight: Mr. and Miss Baptist Hospital.

Today's Youth

POWERLINE

A Straight Line to Teens

Dr. J. P. Allen, Director, Audience Response

YOUTH'S WORLD CONCERN

I am often impressed by the breadth of concerns of many young people. The needs of the entire world press upon them.

I live in the San Francisco Bay area and am an active Christian. I have found that people, even unaware of the problems of Christians behind the Iron Curtain in Russia and in China. In an effort to make the problems more known I have tried to get information about their condition and I am not able to find any. Do you know of any organizations that broadcast over there?

I tried to inform her about the religious situation and identified for her several language broadcasters.

Until now, China makes an official rejection of religion. Russia has come past that stage and tolerates the Greek, Catholic and certain Protestant forms of worship. Only one evangelical church is recognized with but one congregation in each major city. This is a form of Baptists. I, myself, have visited the First Baptist Church in Moscow and witnessed the amazing crowds and the moving experiences in worship. They have a considerable amount of religious freedom, but it is severely limited at the point of evangelism. In spite of this restriction, the Russian Baptists number 500,000.

Our Radio and Television Commission broadcasts programs behind the Iron and Bamboo Curtains. We have a program entitled "Voice of Peace" which is in Russian and is beamed from the Far East Broadcasting Company in Manila by short wave. Also, it is aired from HLKX in Seoul, Korea and from HCJB in Quito, Ecuador by short wave. Our program in Chinese, the "Voice of Hope," goes from some of the same stations. Our Foreign Mission Board also broadcasts in most of Asia.

POWERLINE is a 30-minute program for teens produced by Southern Baptist Radio-TV Commission and carried by 771 stations. Write for a station list, Box 12157, Fort Worth, Texas 76116.

GAS AVAILABLE IN NORTHWEST AS YOUTH CONFERENCE NEARS

PORTLAND, Ore. (BP)—The gasoline shortage that provoked apprehension in the minds of Americans who planned to drive to Portland by private car or charter bus has eased in the Pacific Northwest.

A. F. Raiter Jr., manager of the Portland Convention Bureau sent this word of encouragement to prospective delegates to the Baptist Youth World Conference, to be held here July 21-Aug. 4, 1974:

"Service stations are no longer limiting purchases," and "an increasing number of them are open on weekends," Raiter said.

"I am confident that this office, working in cooperation with the Automobile Club of Oregon, could make available information on sources of gasoline in Portland for delegates" traveling by private car to the Baptist World Alliance-sponsored youth event.

Thirty International Students Accept Christ At Conference

PALESTINE, Tex. (BP)—Thirty international students became Christians here at a Baptist-sponsored international student conference, the largest evangelical conference for internationals in the world.

The conference drew 615 students from 50 different colleges and universities across Texas. Virtually all the students were non-Christians. Most were Hindu or Muslim or claimed no faith at all.

The students were handed "indication cards" at the final session of the conference. Forty-nine indicated they wanted to talk to someone about Jesus Christ, 55 wanted further study in the Christian faith, 71 professed interest in getting in contact with a church with an international program and 20 indicated they wanted to give their hearts to Jesus Christ.

Charles Baker of the student division of the Baptist General Convention of Texas, which sponsored the meeting, said each of the decisions made will be followed up by Baptist Student Unions on the college campuses and by local Baptist churches.

William M. Pinson Jr., professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, was preacher for the two-day meeting.



"The Friends of Jesus," five girls from the Children's Choir, are one of the two new youth music groups organized at Arkabutla Church. Back row, l to r: Rose Marie Willey, Amy Moore, Kathy Cole. Front row, l to r: Sherri Coke, Kathy Rhodes, and (not pictured) Tina Daniels. The second group, "Friends of Jesus," includes five girls.

I Love Jesus

By Anita Walker, Fifth Grade

I love Jesus. I love Jesus because he loves me and everyone. He can save you and he can save anybody who asks him to come into their heart. He answers every prayer I ask, because I know he will answer it. I don't know what we would have done without him when my daddy died. He helped us get through it. Everybody should believe his word because it is true. I found that out when I became a Christian. I love Him. I love Him a lot. Nobody knows how much I love Him.

I love Jesus. He is so good to us. I can't wait to get to heaven to see my Jesus and my daddy. Everyone needs Jesus. He can help you. Just try him, and you'll see.

He is so sweet. I love to go to church to hear his word. I am proud I get to hear God's word. I love Jesus; everybody should. He died on the cross to save us from our sins.

Some people don't care about him. They say they do, but you can tell they don't because they never say anything about him. But I care about him. He died for me and for everyone.

I love Jesus.

NOTE: Anita Walker is a fifth grade student at Houston Elementary School and is a member of First Church, Okolona, Rev. Roy McHenry, pastor. She has been a Christian for three years. Her father, the late William E. Walker, died with cancer in July, 1973.



Selected as beauties at Baptist Hospital's "Student Night" program were (l to r) Ginger Frank, Debbie Newsome, most beautiful, Mrs. Beverly Weeks, and Mrs. Julie Wolfe.

Bold Witness Provokes Controversy

By Clifton J. Allen
Acts 21 to 22

Paul's return to Jerusalem at the end of his third missionary tour involved extreme hazard. The Holy Spirit has impressed on him that he would encounter imprisonment and afflictions. He was moved by a sense of mission, namely, to bring an offering from the Gentile churches to the destitute saints in Jerusalem and to try to heal the breach between the Jewish and Gentile segments of the Christian movement.

For this end, he was willing to risk his life. The developments in Jerusalem resulted, first, in an attack on the apostle and, subsequently, in the beginning of a long imprisonment that was to take him to Rome as an ambassador in chains. Years before Paul became a believer, he had bound and sought the death of Christians. Now he was experiencing like treatment by his fellow countrymen.

The Lesson Explained
FOOLHARDINESS OR COMMITMENT (vv. 10-14)

While en route to Jerusalem, Paul was urged by fellow Christians in Tyre not to go. While visiting in

Caesarea in the home of Philip the evangelist, Paul was warned by a prophet named Agabus as to the certain outcome of going into the midst of his enemies in Jerusalem. Paul was in no way insensitive to the concern of his friends or the reality of the danger he faced. His decision to go to Jerusalem had matured over many months as he had realized the cleavage between the Jewish segment of the Christian community and the Gentile segment. He was prayerfully hopeful that the relief offering of the Gentile churches in Asia Minor and Greece would be received by the Jewish Christians in Jerusalem as a token of goodwill; and he was further hope-

ful that he could be a medium of reconciliation for the sake of unity in the Christian witness to the world. He could not be persuaded to turn back because he was committed to a mission which he believed to be the will of God. And for this he was willing not only to be imprisoned but also to die for the name of the Lord.

COMPROMISE OR RECONCILIATION (vv. 17-24a)

On arrival in Jerusalem, Paul received a glad welcome by the Christians. But quickly, James and the elders were trying to develop a strategy to insure against trouble. They knew that the many thousands of Jewish believers were still zealous

for the law of Moses, also that they were suspicious about Paul. James and the elders suggested that Paul take a Jewish vow in company with four Jewish Christians and pay their expenses and thus prove his loyalty to the law. Paul agreed to the suggestion. The question arises, Was Paul compromising his convictions, or was he exercising the utmost care to kindle a conciliatory attitude on the part of Jewish Christians toward Gentile Christians? The whole spirit of the passage indicates that Paul was willing to be conciliatory but never willing to compromise. Paul went the second mile in trying to overcome hostility, in trying to achieve unity in the Spirit among all the followers of Jesus.

CONVERSION AND COMMISSION

The remaining part of the larger Bible lesson records the sad story that Paul's efforts at conciliation failed. Jews from Asia had seen Paul in the Temple. They jumped to the

BAPTIST RECORD PAGE 7
Thursday, May 16, 1974

conclusion that he had taken the Gentile Christian, Trophimus, from Ephesus into the inner Temple court. This gave these Jews from Asia the excuse they wanted to stir up a crowd, generate a mob spirit, drag Paul out of the Temple, and try to kill him. Paul was rescued by the Roman guard. Unable to find out the cause of the uproar or about Paul, the chief captain ordered that he be carried into the castle. At that point Paul asked permission to speak to the people. His defense is recorded in chapter 22. It was a brief review of his life before and after his conversion. His experience of the grace of God in Christ had completely changed his life. The call of God was his commission to preach to the Gentiles. In other words, he had been captured by the Lord Jesus Christ to become a messenger of the saving gospel.

On Facing Trouble And Temptation

James 1:1 - 15
By Bill Duncan

This is the first of a series of lessons from a study of the book of James. From the study of the scriptures "according to James" one can see that this will be a very practical study.

There are many who feel that this letter was a "sermon recorded for all of us on the theme, 'A Belief that Behaves.'" It is a "blazing collection of truths, challenges, questions, arguments, and merciless probings, dissecting every facet of your personality and intruding into every area of your life."

According to the book of James Christianity is hypocrisy wherever Christianity does not mean love, wherever church ritual is not related to life, wherever the needs of others are ignored, wherever Christians' witness is denied by their lives. So we are challenged by this study not to be phony, but to relate our faith in works that demonstrate our relationship to God.

What a thundering opening for a Bible study! You got problems? Then be happy! We are all in the same boat.

Have you seen the cartoon with the humorous sign that says, "Into every storm some rain must fall. But this is no rain. It's problems. Problems are here to stay but they manage to keep up with the time. The truth is that problems come custom-made and couched in different terminology for each generation, but basically we are dealing with the same old problems that bothered our fore-

fathers.

"When troubles and temptations crowd into your lives, my brothers, don't resent them as intruders, but welcome them as friends." The King James Version says, "Count it all joy." Christians are not all joy all the time. There are problems. But look at it from the positive side; the "wretched problem just could be turned into a profit."

God allows problems to come our way for two reasons: (1) He allows tests to come so that we may better know ourselves. The word for trial or test describes a thrust upon us from the outside. As one confronts these problems that are thrust upon us we are able to discover our strength and our weaknesses. (2) He allows tests to be thrust upon us so that the world can know what kind of people we are. When people see us under stress, they are able to see the fiber of our soul. Dr. Earl Kelly in his book, *James, a Primer for Christian Living*, says concerning trials:

"When they see one of God's children come through fiery trials of life without the smell of smoke on his garments, they begin to realize the Christian has something they want very much."

In facing the trouble that comes our way, we need patience. As one endures the trouble of life he develops the patience that is needed in order to turn what appears to be bad into good. The word for patience is the simple ability to bear things but to turn them to greatness and glory.

Patience with the troubles of life makes one perfect: perfection toward a given end and for a given purpose. By the way we meet the experiences in life we are either fitting

or unfitting ourselves for the task which God meant us to do.

Patience with the trials of life makes one complete. There is nothing like experience to remove the imperfection from a man's character.

Patience with the trials of life with consistency will help a man come to the point that he reaches the standard of Jesus Christ Himself.

In order to face the trouble and temptations that will come upon us, we need wisdom. "If any man feels that he has not the wisdom to use aright the experiences of this life" — and no man in himself possesses that wisdom — "let him ask it from God."

This wisdom from above is the knowledge of the deep things of God, but it also is essentially practical. This is knowledge that can be turned into action in all the decisions and the personal relationships of everyday life.

This wisdom only comes when we ask of God. He gives with love — liberally. But we must acknowledge our need of God and trust Him to supply our every need.

Temptations that come our way most likely come from within ourselves. They indicate we are trapped by our own inclinations and desires. Man should not blame God because he is tempted. We should thank God that we are given the ability of freedom of choice.

In our day everyone is wanting to place the blame on someone else. Many point the finger at the environment, friends, or family for their evil ways.

James states two reasons for eliminating God as the source of our sin: "God cannot be tempted with evil," and "neither tempteth he any man" (James 1:13). Therefore, man must accept the responsibility for his own evil ways.

Temptation is from within but there is also an outside influence to sin. "Every man is tempted, when he is enticed" (James 1:14). There is always the bait that is attractive to our personality and weakness.

Satan only suggests the attractive side of his world. Temptation would be helpless if there were nothing in you to which it could appeal. There is something in you that responds to

the bait, and that something is your own desire.

There is an old Chinese proverb that goes: "Sow a thought and reap a deed; sow a deed and reap a habit; sow a habit and reap a destiny." It starts with a thought. A thought toyed with long enough ultimately results in action. If you dwell on it long enough, the chances are you'll do it. Sin as a way of life must in the end lead to destruction.

Most of the temptations that come our way present themselves in the form of a shortcut to your goal. We need to set goals in our lives as Christians and stay with them. A crown of life is the reward we all seek.

When tests come your way do you ever say "Why? Doesn't God know me?" Yes, God knows a lot about us. But he wants us to find out what it is and he wants us to mature. We need to let our staying power (patience) and our faith grow to meet each test and temptation that comes our way.

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Chicago, Ill.—A free offer of special interest to those who hear but do not understand words has been announced by Belton. A non-operating model of the smallest Belton aid ever made will be given absolutely free to anyone requesting it.

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'Sharing His Love,' Theme Of Religious Educators

DALLAS, Tex. (BP)—The Southern Baptist Religious Education Association will meet here in the Baker Hotel, June 9-10, 1974, with secular and religious education professionals to give inspirational and informational addresses during the two-day event.

Theme for the meeting will be, "Share His Love Now."

Edward B. Lindaman, an aerospace engineer and author who worked with the National Aeronautics and Space Administration (NASA) before becoming president of Whitworth College in Spokane, Wash., will speak in the Sunday afternoon session, to begin at 1:30 p.m. His topic will be "Every Person's Genesis II."

Other educators to speak will include Grady C. Cothen, outgoing president of New Orleans Baptist Theological Seminary and president-elect of the Baptist Sunday School Board, Nashville, who will bring the Sunday evening message.

The Sunday evening session will feature also J. Earl Mead, retired education director from Dallas, and Morton Rose, assistant to the director of the Baptist Sunday School Board's church services and materials division. Mead will lead in worship, and Rose will speak on the "National Conference on Educational Ministry."

Monday morning speakers will include: Ralph C. Atkinson Jr., dean of the school of religious education at The Southern Baptist Theological Seminary in Louisville, Ky., to speak on "Motivation, Manipulation, or

Bribes"; and Lloyd T. Householder, manager of the Church Training department of the Baptist Sunday School Board, Nashville, "Training: Channel to Sharing."

Pat Vickery, minister of education and administration for Tallwood Baptist Church, Houston, Tex., will speak on "Supervising the Volunteer Worker," in the Monday morning session.

Nolan Estes, superintendent of the Dallas (Tex.) Independent School District, will speak on "Trends in Education," during the noon luncheon on Monday.

The final message on Monday evening will be brought by Jimmy R. Allen, pastor of First Baptist Church, San Antonio, on "My Church Sharing."

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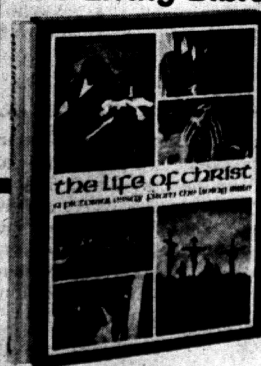
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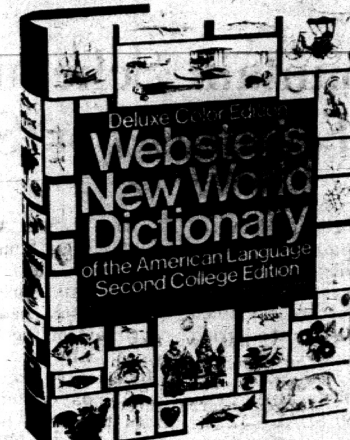
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Spiritual greatness always includes goals worthy of sacrifice and training. Our attitude toward failure will determine our maturity factor and progress rate as a Christian.

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Munich will be remembered while Mexico City will be forgotten.

God has His own reward program for our benefit. He is conscious of our every effort!

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12).

Blue Mountain Schedules Six Special Features For Summer

In addition to its regular courses of study, the 1974 summer session at Blue Mountain College will include in its schedule of events six featured opportunities. These are explained for all persons interested in the varied workshops, clinics, and camps.

A short course, "Education for ARTS AND CRAFTS FOR TEACHERS OF 'UNUSUAL' STUDENTS." This course is offered for those interested in special education. The classes will be taught by Mrs. Brooks Collins Marr, an alumna of Blue Mountain College. The time is from 1:30 to 4:30 p.m., June 10-23. Three semester hours credit may be earned by those who attend.

A Workshop on Mathematics will be held June 10-14 for elementary in-service teachers or prospective teachers who are seeking certification renewal and new endorsements. Classes will meet from 9:30 a.m. to 12:30 p.m. One semester hour of credit may be earned for attendance.

The regularly offered Workshop on Music will be conducted at the college, June 17-21, from 9:30 a.m. to 12:30 p.m., with one semester hour of credit to be earned.

A Workshop on Reading will also be offered, June 24-28, with one semester hour's credit. These classes will be conducted from June 24-28, at 9:30 a.m. to 12:30 p.m.

The second Music Camp to be held at Blue Mountain College will be in session June 17-21. The Junior High Camp, directed by Dr. Stanley R. Richison, head of the Music Department of the host college. Dr. Richison will serve as coordinator and clinician. The music camp will begin on Monday afternoon and conclude with the lunch hour on Friday. The week will be full of music activity, Bible study, and recreation. Registration for this had a deadline of May 15.

Blue Mountain College will host its third annual Basketball Camp, coordinated by Miss Mari Hubbard of the Physical Education Department, with the able assistance of other professional coaches. July 7-12 will be for the Junior High Camp attendees, and July 14-19 will be the dates for the Senior High Camp. Reservations for the Basketball Camp may be made by contacting Miss Mari Hubbard, Blue Mountain College. A reservation fee of \$10 is required.

Registration for the first academic summer term will be held on June 3 in Paschal Student Center. The first term closes July 9. Registration for the second summer term will be held on July 9. The second term closes August 10. For additional information write: Director of the Summer Session, Box 338, Blue Mountain College, Blue Mountain, Mississippi 38610.

Revival Dates

Eastwood Church, Indianaola: May 19-26; services at 7:30 p.m.; Rev. Jack Hazlewood, evangelist from Houston, Texas, and Little Rock, Ark., preaching; Eddie Smith, of Texas, music evangelist; Rev. D. C. McAtee, pastor. (The music evangelist is a song writer as well as singer, and uses his ventriloquial ability during revivals. He is the son of Dr. Robert Smith, area missionary for the Baptist General Convention of Texas.)

First Church Gantler: May 15-19; Rev. Bill Webb, pastor, Midway Church, Meridian, evangelist; Clint and Jarvis Rose Nichols of USM, Hattiesburg, music evangelists; On Sunday, Sunday School at 9:45 a.m. with an attendance goal of 400; Church Training goal is set for 200 and it meets at 6 p.m.; Sunday services 11 a.m. and 7 p.m.; weekday services 7 p.m.; the Nichols will present a concert of gospel music during the Sunday evening worship hour; Rev. John G. Brock, pastor.

Bogue Chitto Church (Lincoln): May 26-31; Rev. Herman Milner pastor Van Winkle Church, Jackson, evangelist; Thomas Mosak, Jackson, lead singing; Sunday dinner on the grounds with service at 1:30; week day services 9:00 a.m. and 7:30 p.m.; Rev. Duwayne Tullis, pastor.

Central Church, Brookhaven: May 17-19; Rev. Thomas Hall, pastor, First Church, Purvis, speaker; Michael Grims, minister of music; services 7:30 p.m. weekdays; Sunday 11 a.m. and 7:30 p.m.; Rev. Ace McVay, pastor.

REVIVAL RESULTS

Tate Street, Corinth: April 28-May 1; Rev. Grant Clark, pastor; Tommy and Diane Winters of Tupelo, evangelists; 38 total decisions; 28 professions of faith.

First, McComb: Dr. J. B. Fowler, Jr., pastor, preaching; Rev. Henry Maxey, minister of music, singer; Tommy Parker, deacon and layman, chairman of Revival Planning Committee; 16 professions of faith; "by actual head count, more than 6200 people worshipped in First Church during the seven days of the meeting; evening services, sanctuary packed to capacity with extra chairs brought in some evenings; 7 a.m. services averaged 250."

BSU At USM: International Student Fair

The Baptist Student Union of the University of Southern Mississippi, Hattiesburg, held its second annual International Student Fair, April 29, in the Baptist Student Center.

The Fair featured exhibits of articles brought by students from Colombia, Viet Nam, Jordan, Iran, Hong Kong, and Taiwan. Projectors were used to show scenes from Ghana and Hong Kong. Many posters, pictures and informative articles were displayed.

A program of music and other talent was presented by the international students of the six countries. One student demon-



strated the writing of Chinese characters. Others sang and danced. American students from Southern and interested people from

nearby churches visited the Fair between 6 and 8 p.m., according to Louie Farmer, Jr., the Baptist student director at the university.



Linwood Homecoming

Linwood (Neshoba) will observe annual homecoming day May 26. There will be dinner-on-the-grounds. Rev. Wayne Crenshaw, a former pastor, and currently pastor of Temple Church, Jackson, will deliver the message at 11 a.m.

At 1:30 p.m., the church history will be presented by Edsel Criburn, followed by business, and inspirational singing by various ones.

"All former members, non-resident members, former pastors, and friends of the church are invited" states Rev. Curtis Rich, pastor.

Howard Payne Breakfast In Dallas

Howard Payne College Exes and Friends will meet for breakfast during the Southern Baptist Convention in Dallas, Wednesday, June 12, 1974, at 7:30 a.m., at the Piccadilly Cafeteria, 1503 Commerce.

Antioch Homecoming

Antioch Church, Monticello (Lawrence County) is planning for observance of Homecoming Day on May 26. The committee extends an invitation to the public - "Come one, come all, for a good fellowship one with another as Christians."

Crestwood, Jackson Calls New Pastor

Crestwood Church, 1611 Bailey Avenue, Jackson, has called Rev. Terrell Stringer as pastor.

Mr. Stringer is the former pastor of the Cooperville Church in Scott County. He graduated from Mississippi College in May, 1973 with a B. A. degree.

He is married to the former Gloria Jean Carroll of Beaumont, and they have a two-year-old son, Keith.



Grace Memorial Calls Futral

Grace Memorial Church, Gulfport, has called as pastor Rev. James Futral. He goes there from Antioch, Columbus.

Born in Arkansas and reared in Mississippi, Mr. Futral graduated from Starkville High School, and holds a B. A. degree from Blue Mountain College. He attended Southwestern Seminary, and Clarke College.

In 1964 he was ordained by Hickory Flat Church. Mr. Futral has held pastorates at Verona; First Church, Briar, Texas; Pleasant Ridge, New Albany; and most recently at Antioch.

He has been active in Lowndes Association work, and was currently serving as moderator. He is married, and the father of two children, Melodi 4 and Rob 2. His wife, the former Shirley Moore of Birmingham, is also a graduate of Blue Mountain.

The son of Rev. and Mrs. Guy C. Futral of Greenwood, he has preached over 75 revivals.

Summerland Homecoming

Summerland Church will observe annual homecoming May 28. All former members and friends are invited. There will be Sunday School as usual with the regular worship service at 11 a.m. Lunch will be served at 12:30. The afternoon session will begin at 1:30 with the program consisting mostly of music by the youth choir, groups and individuals.

Guest speaker for the morning will be the new executive secretary of Mississippi Baptists, Dr. Earl Kelly. He is a native of Pontotoc County, and a graduate of Southern Seminary. Most of his ministry has been in Mississippi churches.

Rev. Carmon Savell is pastor at Summerland.

Rock Hill Homecoming

Rock Hill Church, Rankin County, will observe homecoming on Sunday, May 19. Services will begin at 11 a.m. with Rev. Robert L. Jones, bringing the message. Lunch will be served at noon, followed by singing in the afternoon. The public is invited.

"We can name the next fellow all we want and it won't put gas in our tank or fuel oil in the barrel; we better do something about it." - Donald Weaver, the Winnebago (Minn.) Enterprise.



Bovina, Vicksburg Honors Workers

Bovina Mission, Warren County, paid tribute to ten church workers on May 5. The pastor, Rev. Randy Gillespie, awarded each worker with a certificate of recognition for outstanding and unselfish service. "The Lord is working in a mighty way on this mission field," says the pastor. "As long as we have teachers of this caliber, the Bovina Mission could soon organize into a church." Left to right, front: Mrs. Genilyn Palmer, Mrs. Hazel Bennett, Mrs. Katherine Walter, Mrs. Kathi Gillespie, Mrs. Jeanene Dipollette. Second row: Wayne Harris, Rev. Randy Gillespie, Mrs. Janette Yelverton, Mack Yelverton, Mrs. Dyann Stevens, G. K. Yelverton (no picture).

Betty Bozeman, missionary ordained to Kenya, has arrived in the States and may be addressed at 205 W. China St., Rolling Fork, Miss. 39159, her hometown. Before she was employed by the Foreign Mission Board in 1972, she was graduated from Mississippi College.

Edward A. Cox of Pascagoula, is the new minister of music for Mt. Olive Church near Bonifay, Fla. Student at Baptist Bible Institute, Graceville, he is in his first year. Cox was active in the Unity Church, Pascagoula, before moving to the school last September. Not married; he lives in the BBI dormitory during the school year.

Mrs. Lizzie Stamps, mother of Stanley D. Stamps, missionary to Ecuador, died April 10 in Prentiss, Miss., the hometown of Stamps. She was the former Glenna Morgan of Hill County, Tex. Before they were appointed by the Foreign Mission Board in 1962, he was superintendent of missions for the Mississippi Baptist Association, Liberty.

High Hill Church on April 28 ordained S. H. Henderson, and Jimmy Thompson as deacons. Billy Davidson and J. W. Gilmore (deacons) presented the Deacon - Church and Church-Deacon relationship respectively. The pastor, Rev. Harold Wilson, presented the Pastor-Deacon relationship and Rev. J. K. Sharp, Supt. of Missions, Neshoba, delivered the ordination sermon.

June Higginbottom, a senior music major at Blue Mountain College, has won three awards at the college: the Linda Berry Music Award, given each year to the student with the greatest musical scholarship. Miss Higginbottom is the daughter of Mr. and Mrs. Charles Higginbottom of West Palm Beach, Florida and, in addition to the Berry Music Award, also received the Joyce Elaine Campbell Memorial Award for best exemplification of Christian integrity at Blue Mountain and the Nettie Courtney Paris Award for typifying the educational ideals of BMC. She is also the first person to graduate under the Blue Mountain College Honors Program.

Names In The News

Rev. Joe Waggoner of Bogue Chitto has been called as education director and assistant to the pastor at First Church, Crystal Springs. Rev. Estus Mason is the pastor.

First Church, Vicksburg recently committed three young men to the gospel ministry. On April 7, Don Solomon, a doctoral student at Southwestern Seminary, was ordained to the ministry. On April 14, the church licensed David Jones, a recent graduate of Mississippi State University and president of the Mississippi Baptist Student Union. On April 17, a first-year student at Southern Seminary, he plans to serve in the ministry of music. Dr. John G. McCull is the pastor.



Jerry Beatty has accepted a call to Antioch Church in Columbus as minister of music. He goes from Northside, New Albany, Mr. Beatty is a native of New Albany and is married to the former Linda Johnson of Coldwater. They are the parents of one daughter, Melody Suzanne (pictured). He has former pastors: Ray Collins, Glenfield, and First, Horn Lake. Mr. Beatty is a graduate of Blue Mountain College and holds the Bachelor of Music degree. He was ordained by Pleasant Ridge Church.

Stanton Church Has Organ For Sale

Recently Stanton Church near Natchez brought a new organ and a new piano. The organ they had previously been using is in excellent condition, according to the pastor, Rev. John Paul Russell, Jr., and was used every Sunday.

They bought a new organ because the older one (bought from one of the largest churches in Natchez) was just too big and sounded far too loud for the size of Stanton's small building. The pastor says, "Although it does not suit our needs, it may be just what someone else is hoping and praying for."

The organ is a Wurflitzer Series 50 model (all electric, with twin keyboard) with the Model 75 high fidelity tone cabinet amplifier (a separate component as big as the organ). The church is asking \$500, or the best offer.

Anyone interested may contact Stanton Baptist Church, c/o Rev. John Paul Russell, Jr., Route 4, Box 212-A, Natchez, Ms. 39120 (phone 442-4626 or 442-9614).

Young drivers are still involved in traffic accidents in numbers far disproportionate to their ratio to licensed drivers as a whole, reports The Travelers Insurance Companies. In 1972 almost 20,000 drivers under 25 were killed in auto accidents.



Pass Road Dedicates New Bus

On April 27, Pass Road Church held a kickoff breakfast honoring all who had worked in the bus ministry and celebrating the purchase of their new bus. The 1980-bus will be used to expand the bus ministry as well as being used for church tours. A dedication service was held April 28 with all the congregation in attendance. The church has had an additional 146 members since the beginning of the new church year. 53 of these by baptism. Rev. A. M. Moore serves as pastor, with Walter Simmons as bus minister and Jimmy Bankston as children's pastor. The church is also in a remodeling program at this time. The bus ministry group is pictured above.

Ingalls Avenue Reports Church Training Growth

Church Training at Ingalls Avenue Church, Pascagoula, has jumped from an average attendance of less than a hundred six months ago to 170 during March, according to Richard Collum, Church Training director. Pastor Allen Webb attributes much of this growth to the growth in leadership of the director who is a nuclear engineer.

Improvement in the Church Training program began with the realization that "my knowledge about the Church Training program was limited," writes Collum. He began by attending workshops and studying materials related to his leadership responsibilities.

During March the church entered into a full-scale promotion of CHURCH: THE SUNDAY NIGHT PLACE. In recounting the Ingalls Avenue story, Collum recounts visitation of various departments and training groups; making the needs of his workers his own; reassignment of workers on the basis of compatibility; relocating some of their most creative personalities to the older adult groups (with a tripling of attendance); and the constant support of the pastor.